CHRISTIAN PVRPOSES AND RESOLVTIONS.

ROM. 7. 18. 25.

To will is preſent with me; but I finde no meanes to performe that which is good; ſo that in my mind I ſerue the Law of God, but in my fleſh the law of Sinne.

LONDON,
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To the right *Worshipfull* SIR HENRY MOVNTAGV, *Knight, Recorder of London*, and one of his Maiesties learned Counsaile, &c.

SIR,

MAny of the good and bad affections of the minde, are easily dissembled, onely Loue with her Neighbour-Vertues, Dutie and Gratitude are no Hypocrites. The Ancients faigned the three Graces to be naked, that their beauties or deformi-

ties might not deceiue Opinion; and painted their Gemini Amores, Children alſo deſtitute of apparrell: ſhewing vs, that true deſire is ſimple, open, and vehement. I ſpeake partly out of ſpeculation, but more by experience. The many fauors by which I ſtand obliged vnto you, are growne to ſo great a ſum, that I being bankrupt in cõceit, do in the vehemency of my dutious good will, ſincerely profeſſe the debt, and wanting other meanes of ſatisfaction, I tender this poore pittance my acknowledgment. Qui gratè beneficium accipit, primam eſus penſionem ſoluit, ſaieth the woorthieſt of the Stoikes: Other paiment your generous mind cannot expect, nor my meaneſſe offer. I ſhould entreat

Sen. lib. 2. de Ben.

entreat pardon, if I seem somwhat ambitious, thus publikely to professe my thankefull Passions; but the generall approbation which attends your merit, in the frequent imployments of your profession, and indiciall executions of your place, is known to all: Hence I am confident, that so faire a minde cannot want Candor *& Hnmanity, without which Goodnesse (if it can be without them) is rather awfull thē amiable. I might to confirme my selfe (if I did doubt) tell to my selfe those many your more priuate and domesticall Vertues, which attract the loue and affection of your friendes and followers; but of these I will rather meditate, thē discourse, knowing that you*

affect no other Theater for your worth, then your own conſcience. My chiefeſt intent in publiſhing theſe Papers, is the good of others; And it may be, that theſe imperfect Reſolutions and Meditations in the practiſe whereof my owne ſoule hath profited, may be auaileable to ſome. For wee ſee, that an Empirike hath now & then, that hap in curing a diſeaſe, which a learned Artiſt wanteth. But howſoeuer my weakneſſe may depriue mee of this fruit, yet ſhall theſe leaues remaine as a proofe and teſtimony (which are my ſecond aymes) of your kindneſſe, and my thankefulneſſe.

Accipe

E. Lucan: ad Pisonem.

——— Accipe nostri
Certus, & hoc verè complectere pignus amoris,
Quòd si digna tuo minus est hæc nomine charta,
At voluisse sat est, animum non verbula jacto.

Ah! take in gree, trusting my kind intent,
This, (ah! smal this) my true loues monument;
And if this worthlesse page be now too base,
That in these blots your name should haue a place.
Yet well to will is all, and that's in me,
In that my vaunts, not in these papers be.

Accept my heart; and here at ydle houres
Read me, as you haue made me, wholy YOVRS.

D. T.

To the Reader.

THE cauſe of making theſe Purpoſes and Reſolutions cõmon, is not common: It is my knowne weakeneſſe, not conceit of their worthines. There are ſome, that think the vertues of learned and famous men to bee admirable, not imitable; but if workes of Grace appeare in a meaner perſon, by not diſpairing to ouertake him, they begin to follow him. S. Auguſtine before his perfect conuerſion, thought a Chriſtian

christian life too difficult for his then wauering minde, but when he perceiued many vnlearned women, and ruder Artisans *to be great proficients in the Schoole of Christ, he then in holy emulation emboldned himselfe, and his conscience preached,* Tu non poteris, quod isti, & istæ? *Canst not thou doe as much as these, and these? and in another place;* Surgunt indocti & Cælum rapiũt, &c. An quia præcesserunt pudet sequi, & non pudet nec saltem sequi? *The ignorant rise vp, and lay violent handes vpon the Kingdome of*

Confess. lib. 8 cap. 11.

Ibid. cap. 8.

of Heauen. Becauſe they went before, art thou aſhamed to follow; or rather, art thou not aſhamed not to doe ſo much as followe? The firme reſolution of them, which were moſt likely to faint, added ſuch vigour, and conſtancy to this Saints endeuours, that though hee came the lateſt, yet he went the furtheſt in Chriſtianity. I knowe, I feele my owne frailty and imperfection, and yet truſting to the power, and mercy of my God, I haue ſet my reſt to practiſe theſe publiſhed purpoſes and Reſolutions. It is my hope that my boldneſſe will

encou-

encourage others not to thinke the way hard, or the iourney troubleſome, being vndertakē by ſo mipotent a trauailer. I haue not in the preſcribing of my intended courſe affected curioſitie, but proceeded in a naturall and free ſtraine, as the matter which then came into my minde, did ſeeme to lead me. I expect not, I deſire not popular applauſe. If I finde in peruſing my worke the infirmities of holy Iob, that I handle a good matter ill, I reioyce in it, not becauſe I handle it ill, but becauſe the matter is good: and I had rather with

that

that godly Father betray my ignorance, in imperfectly discoursing vppon a good subiect, then shew wit and learning with his three noble friends, in maintaining any argument of a differing Mold.

CHRISTIAN *Purposes and Resolutions.*

I.

IT is easier for a man to propounde vnto himself those thinges which are seemlie to be don, then to do those, which were seem-

Rom.7.23.

ly to bee propounded. There is a Lawe in our members, saieth that mortified Apostle *Paule*, rebelling against the law of our minds, and leading vs Captiues to the Law of sinne; so that we can no sooner incline to what is good, but euill is ready to seduce vs. The Lambe of God, Christ Iesus, is no sooner come into the worlde, but *Herod* like a bloody Wolfe doth eagerly pursue him. A thought of *Piety* cannot bee conceiued, but Sathan seeketh to destroy it He would crush it

it in the womb for feare it ſhoulde eſcape him in the Cradle. I will labour therfore by feruent praiers, and godly Meditations for a daily ſupplye from the Spirit, and neuer ceaſe to continue my ſuite, till a good inclination become a perfect will.

II.

THe ſoule of man, the more it deſireth the fruition of any temporal & changeable good, the more it differeth from

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II.

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that incorporeall, eternall, and vnchaungeable God, in whose seruice is perfect freedom, and the knowledge of whome is life euerlasting. I will no longer therefore doate vppon the specious outside of this deceitfull world: I wil diuorce my selfe wholy from the vanities thereof, & espouse my best affections to none but him: I will affect similitude with him in his operations, & that I may the safelier flye frō him, I wil fly vnto him, borne thither on the wings of Contemplation,

on, and Action; of Faith and Charity.

III.

IT is not enough for vs to forbeare that whych is bad, we muſt giue our ſelues withall to do that which is good. *Ceaſe to do euill, learne to doe well; ſeeke iudgement; releeue him that is oppreſſed, reuenge the fatherleſſe, and defend the Widdowe; then will I reaſon with you,* ſaith the Lord, *and were your ſinnes redder then the Vermillion, I will make them* Iſaih 1. 17.

Mar. 7. 21. *ter then snowe ; were they redder then Scarlet, I will make them whiter then wooll .* Not euery one

Psal. 15. 2. that cryeth Lord, Lord, but hee that walketh vprightly,& worketh righteousnesse, it is hee that shall dwell in the Tabernacles of the highest, it is he that shall rest in his holy Mountaine, and be neuer moued. It sufficeth not that we haue Lamps in our hands ; for vnlesse they flame out in loue towards God, and Charity towards our Neighbour, we shall neuer bee suffered to followe the Bride-

Bride-groome into his nuptiall Chamber. Many are inuited to the feaſt, but he that preſumeth to come, not hauing on his wedding garment, ſhal be bounde in Chaines, and caſt into vtter darkeneſſe, where there is nothing but wai ling & gnaſhing of teeth. I will not onely therefore ſhun the blindneſſe of *Egypt*, but I will ſeeke for the light that ſhineth in the land of *Goſhen*: and howſoeuer it ſhall pleaſe the lord to beſtow vpon me but a meane Talent, I will husband it ſo well, Mat. 22.13.

that when he shal cal me to giue vp an account of my Stewardship, I may return it back with good encrease.

IIII.

THe Soul dieth when it is forsakē of God; the body when it is forsaken of the Soule; the whole Man, when the Soule which is forsaken of God, dooth likewise forsake the Body; for then neyther dooth the soule liue by GOD, nor the bodye by the soule.

For

For how can that bodie properly be ſaide to liue, which hath a Soule annexed to it, not to giue it life, but to make it ſenſible of paine. Whileſt I ſoiourne therefore heer on earth, I wil order my actions in ſuch manner, that as my bodye receiueth being frō my ſoule, ſo may my ſoule frō her Creator. I will labour alwayes to liue vnto righteouſneſſe, that I may neuer die but vnto ſinne.

V.

WHatsoeuer a mi
soweth, that shal
he also reape. If hee sow
to the flesh, he shal reape
corruption; if to the spi-
rit, life euerlasting. *Let
vs therefore not be wearie,*
Gal. 6, 9. saith the Apostle, *of doo-
ing well, for in due season
shall we reape, if we do not
faint.* He that striueth for
2. Tim. 2, 5. a Maistry, vnles he striue
as he ought to doe, shall
neuer bee crowned. *I am
the true Vine*, sayeth our
Sauiour, *and my Father is*
Iohn. 15. 4. *the husband man, euerie
braunch that beareth not
fruite in me, hee taketh a-
way: & euerie one that bea-
reth,*

reth, he purgeth that it may bring forth more. But as the braunch cannot bear of it ſelfe, except it abide in the Vine; no more can we, except we abide in him. Whoſoeuer putteth his hande to the Plough, and looketh backe, ſhall neuer enter into the ioies of heauen; but he that indureth to the end, he ſhalbe ſaued. Chriſt Ieſus would not deſcend from the croſſe, when he was willed vnto it by the Iewes, becauſe he woulde not leaue the worke of our Redemption vnperfect: and when the

Mat. 24. 13

the Prince of his Apostles *Peter*, vpon the relation which hee made them, of those particular troubles hee was to suffer vpon his arriual at *Ierusalem*, out of the abundance of his loue, desired him to haue some pittie and compassion on himselfe, and not to goe; *Get thee behind me Sathan*, said he, *thou art a scandall and a stumbling blocke to my proceedings; Thou vnderstandest not the things that are of GOD, but onely the thinges that are of Men*; such was his perseuerãce in accomplishing the ful-

Mar. 8.33.

fulneſſe of our ſaluation. In my iourney therefore to the Land of *Canaan*, how tedious, and howe wearifome ſocuer it may ſeeme, I will not long after the Fleſh-Pots of *Egypt*: I will be mindefull alwaies of the Wife of *Lot*, and in my paſſage vnto *Zoar*, I will followe the directions of my bleſſed guid, and neither linger on the plains, nor looke once backe vppon the ruines of ſinneful *Sodome*, for feare I diſpleaſe the Author of my ſafety, and that my puniſhment be made the monument of

Num 11.5.

Gen.19.17.

of my disobedience; I will forget that which is behind, and endeauor my selfe to that which is before; I will follow hard towardes the marke, for the price of that high calling of God in Christ Iesus, and neuer cease to runne, till I haue finished my course.

Philip. 3. 13

VI.

GOds wrath, though it come softly, yet it commeth surely, and in the end, what it wanted in

in ſwiftneſſe, it bringeth with it in ſeuereneſſe. I will not therefore abuſe his gentleneſſe, nor preſume too much vpon his patience. He is beautiful as *Tirzah*, comely as *Hieruſalem*; but terrible with al, as an Army with banners. Hee is like thoſe *Cherubins* in *Ezechiell*, he hath the face of a Lyon, as well as of a man. Hee will ſend his tempeſt abroad with fury, and like a Whirle-winde ſhall it light vppon the head of the vngodly: *Aram* ſhall come before, the *Philiſtims* ſhall come behind, and

Cant 6. 3.

Ezech. 41. 19.

Ier. 30. 23.

and deuoure the rebellious *Israell* with open mouth. I will seeke vnto him therfore in the morning, and at noone-day; yea in the euening will I call vppon him : I will
Psal.69.13. make my praier vnto him in an acceptable time, & he shall heare mee in the multitude of his mercy, and in the trueth of his saluation: The Lord shal teach me his way, and I will walke in his Commaundements; hee shall knit my heart vnto him, and I wil feare his name.

God

VII.

GOD hath not any neede of the bloud of Bullocks, or of the fat of Beasts, or of any other corruptible and earthly thing, no not so much as of the verie righteousnesse of man. If wee worship him according to the rules prescribed vs by his word, in Spirite and in Truth, the profite heereof redoundeth not to him, but to our selues. For who so sense-

senseleſſe as to thinke he benefites the Sun, when he beholdes his beames, or that he pleaſureth the Spring, when hee drinketh of the water. Whatſoeuer therefore my deedes are, I will deſire but acceptance, and that which followeth after, I will attribute to his mercy, not to my ovvne merite.

VIII.

THe omnipotency of the word, appeareth in nothing more, then in

in that it maketh all thoſe omnipotent that doe hope in it. *Ioſhua* commandeth the Sunne to ſtand, and it obeyeth him: King *Ezechias* deſireth that the ſhaddowe of it may retire, & *Iſaiah* graunteth it. Yea Chriſt himſelfe aſſureth vs, that were our Faith but as a graine of Muſtard-ſeede, we ſhould no ſooner ſay vnto a Mountaine, *Remooue*; but it ſhould preſently be remooued, and nothing at all ſhould be impoſſible vnto vs. I wil not therefore with the Scribes and Phariſes, require

2. King. 20. 10.

Mat. 17, 20.

Mat. 12. 38. quire a signe for the reforming of my incredulity; but without putting
Ioh. 20. 25. my fingers with *Didymus* into the printes of his Nailes, or my handes into his wounded side; I will beleeue without inductions or demonstrations, the sacred mysteries of the Incarnation, Passion, Resurrection, & Ascention of my most holy and blessed Sauior;
Luke 17. 5. humbly beseeching him, with his Apostles, that hee would vouchsafe to strengthen and encrease
Col. 1. 23. my Fayth, that I may continue grounded and esta-

eſtabliſhed therein, and not bee mooued away from the hope of that glorious Goſpell, which hath beene preached by his choſen Miniſters to euery creature that is vnder heauen.

IX.

MANS intention without Gods aſſiſtance, auaileth nothing. *Peter* was but a while forſaken, and howſoeuer he did abound with loue and zeale, yet was hee notwithſtanding ſupplãted by the Enemy: his fayth

Mat. 26. 27

faith was ouerwhelmed with feare; hee forsooke him for whom he swore to dye. Gods assistaunce without mans intention profits as litle; For what action, circumstaunce, or exhortation could be thought requisite for the reclayming of *Iudas*, which Christ omitted; but al was to no purpose hee was a Deuill, and so he dyed. And heereupon the Lord himselfe complaineth in the 23. of *Mathew*, *Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent vnto thee;*

Mat. 23. 37.

How

how often would I haue gathered thy Children together as the Hen gathereth her Chickens vnder her Winges, and ye would not?

GOD pointes vs to the ſprings of heauēly grace, but vnleſſe we ſtoope to the Well, we cannot be refreſhed with the water. We lie wallowing heere in the mire of earthly cogitations, and in vaine ſhall he aſſay to raiſe vs if wee be not willing to riſe; If hee lende vs his hand, wee muſt giue him our heart, or rot and putrify in our own infirmities. In al humility therefore

fore, & singlenesse of spirit, I will desire the Authour of my saluation that he would vouchsafe to second my holy Resolutions, and so quicken mee according to his louing kindnes, that whensoeuer it shall please him to call vnto me, I may be instantly ready to runne vnto him, applying my selfe without delay, to keepe his Statutes and commaundements.

X.

1. Sam. 18 22. OBedience is more acceptable to the Lord then

then sacrifice, & to hearken then the fat of Rams. *To what purpose*, saith he, *bringest thou incense vnto me from Sheba, and sweet Calamus from a far Countrey?* He desireth not the bloud of Bullocks, neyther is he delighted with the multitude of burnt offeringes; so hee may haue vs, he careth not for what is ours. When I sacrifice to my Creator therefore, I will not offer vp the Calues of my lippes, without the treasures of my heart; I wil not giue part to him, & keep the choisest for my selfe.

Iere. 6. 20.

2. Cor. 12. 14.

Leuit. 3. 16.

selfe. All the Fat is the Lordes, & he that eateth it shall bee cut off from his people.

XI.

THE Couetous man is like a Christmasse Boxe; whatsoeuer is put into it, nothing can bee taken out of it, till it bee broken: Hee soaketh vp the waters like a Spunge, and till death doe come and squeeze him with his Iron Grasp, he will not yeeld one drop: his hand is sound and nimble to receiue, but when hee should

ſhold vſe it to relieue the wantes of his diſtreſſed Brother, it lyeth withered in his boſome, & can by no meanes poſſible be ſtretched out. Hee weareth out himſelfe in labouring for that whereof hee hath no vſe. Hee knoweth no God of Sabaoth, but his Gold: his reſtleſſe purchaſe of it is his reſt, and with religious admiration doe his thoughtes adore it: hee thinkes it Sacriledge to diminiſh the leaſt heape, but the time will come, when he ſhall goe as naked out of the world, as

euer he came into it, and then thoſe Aungels in which hee gloried heere, ſhall bee ſo many Deuils to torment him there.

Mat. 25. 34

Whereas he that dealeth his Bread vnto the hungry, and bringeth the poore vnto his Houſe; his light ſhal break forth as the morning, and his health ſhall growe with ſpeede: his righteouſnes ſhall go before him, and the glory of the Lorde

Eſay 58. 7.

ſhall embrace him. He ſhall bee like a Garden that is watered, and like a Spring, that can neuer faile; his very bones

bones shal fatten, and his Soule bee satisfied in the midst of drought. I will continually therfore cast my Bread vpon the waters, and according to that portion which the Lord hath lent mee, bee alwaies ready to releeue the needy.

XII.

I Will not mortify my selfe in part, nor in cõflicting with those spiritual *Amalekites* that seek the ruine of my Soule, will I make *Saul* my precedent; but according to

the mandate of my God,
1 Sam. 15.3 *Demoliar vniuersa*, I will bring downe all; I will not spare Man, woman, nor Childe. For here are those three sins to which we are all subiect: First, the sin of frailty, behold the Woman. Secondly, the sinne of Malice, behold the Man: Last of al the sinne of Ignorance, behold the Childe. Nay I will labour as much as in mee lyeth, to destroy the very heardes, with euery other thing, & not leaue so much as the least circumstance, that may either aggrauate or exte-

extenuate my offences; So shall I fight the good fight, and in the ende receiue that inestimable price which is laid vp for mee in the Kingdome of glory.

XIII.

GOD is not an *Italienated* Courtier; nor doth hee euer entertaine vs with Lippe-courtesie. When he inuiteth vs, we must in no wise say him nay; Hee will pull vs to him with the Cordes of a Man, and drawe vs on

Hos. 11.

ceuen with the bands of loue; And when he seeeth, that this is not sufficient, hee will sende his Chasticementes and his Corrections for vs, who like faithful Messengers, will not be satisfied with any vain excuses, but will compell vs by violence to come vnto him. It is not the purchase of a Farme; the buying of an Oxe, nor the marrying of a wife, that will serue our turne. The Mayster of the Feast hath sent for vs, and we must goe. His Dinner is prepared; hee hath killed his Fatlinges, and

Luke 14.23

Mat. 22.4.

and all thinges nowe are in a readineſſe. If hee ſee that his Table bee not thorowly furniſhed with Gueſts, he will inſtantlie grow exceeding wroth, and woe be to vs, if once hee ſend his Warriours forth. For then ſhall we bee giuen as Duſt vnto their Swordes, and as ſcattered Stubble vnto their Bowes. I will not therefore ſlightly regard his inuitatiõs. He ſhal no ſooner call but I wil free my ſelfe from all encumbrances and come: Bleſſed, I know is he that eateth Bread in the King-

Eſay 41. 2.

Luk. 14 15

Reuel. 19. 9

dom of God, and sitteth at Supper with the holy Lambe.

XIIII.

IN this World there is a threefold roade. The one is, that of Christ frō ill to good, from sinne to Grace, which beginneth at the Valley of *Hinnon*, & reaches to the Mount of *Oliues*, and thorough this haue al the holy Patriarches, Prophets, and Apostles iournyed from time to time to theyr eternall happinesse. The other is that of ADAM, from good to ill, from life

life to death, and goeth downe from *Hierusalem* to *Ierico:* It is a way that is exceeding dangerous, and beset on euery side with Theeues and Murderers, that wil rob vs of those vertues wherwith wee are arayed, and hauing wounded vs wil go their way, leauing vs there alone to languish in our misery. The third and last, is that of Sathan, which is round and Circular. He compasseth the earth, and like a roaring Lyon he walketh about, seeking whom hee may deuour. To go right forward

Luke 10. 30

Iob. 1. 7.

1. Pet. 5. 8.

ward is no pace for him; he must continually bee turning, and the reason hereof is this; he would not rest himselfe when time did serue in the lord his God, who as he is to all Creatures, the first efficient of their beeing, so is he the last final cause of their working, & as it were the breathing stop and period of their operations. But his motion hath no center, & therefore must bee alwayes wheeling. Frō amongest them all then I wil select the first. It is straight and ready, and will quickly bring

bring a man to his expected harbour: Being entred once into it, whomsoeuer I meete, I will let him passe according to the precept of my blessed Sauiour, and not salute him; If hee salute mee, I will not aunswere him. He treads a path directly contrary to mine, and I will not seeme by complementing to affect his company.

Luke 10. 4.

1 King 4. 29.

XV.

THE wicked man is a great *Linguist*. Euerie

ry desire in him hath his peculiar speech, and euery passion his proper dialect. His bosome is the very *Babell* of al confusion: Wisedom may notwithstanding cry till she bee hoarse, there is not one that vnderstands her accent. The toongs they speake withal are forked, but not fiery, and cannot therfore serue for vnion, but diuision. They are such as will sooner bring a punnishment vpon the speaker, then cause astonishment in the hearer. I will leaue them therefore to him that liketh

Actes 2. 3.

keth them; and not suffer a Thought within my breast, that speaketh any language but that of *Canaan*. Esay 19. 18

XVI.

THe Lord is liberall, and reproacheth no man. There is not the least, & meanest of those benefites, which euery moment wee receiue frō him, but is farre more then wee could deserue, farre more then we durst desire. Hee neuer values that which he giues, yet giues James 1. 5.

giues hee alwayes that which is pure and perfect. He will not flatter our hopes with verball Complements, nor torture them with vaine delaies. *Aske, and you shall receiue* (saith our Sauiour Christ) *that your ioy may bee fulfilled.* The world doth otherwise: Faire promises, but slowe performance: & in the end, Insteade of bread it offereth vs a stone; instead of fish it feedes vs with a Serpent: we looked for a substance, and beholde a shadow. *My Soule* (said the rich man in the Gospel)

Ioh. 16. 24.

Luk. 12. 19

pell) *thou hast much goods laid vppe for many yeares; liue at ease, eate, drinke, & take thy pastime*; when loe that very night it was taken from him; and the goods, which he had gathered were he knew not whose. The earth is desolate and void (saith the GOD of *Israell*) by the mouth of his holy Prophet: it can afforde no pleasure, which is not counterfaite and Adulterate; the best things in it are sophisticated. The Wine therof is mingled with water; and the Siluer of it is turned into drosse.

Iere. 4.23.

Esay 1.22.

drosse. I will take no
Psal.55,22. thought therfore for my
life, what I shall eate;
nor for my body, what I
shall put on; but cast my
1 Tim.6,19 burden on the Lord, and
hee shall nourish mee; I
will labour to bee rich in
good workes, laying vp
in store for my self a sure
foundation against the
time to come, that I may
obtaine a blessed and e-
uerlasting life: still cra-
uing somewhat at the
handes of God, that hee
may still haue occasion
to giue.

Better

XVII.

BEtter it is (saith *Salomon*) to bee of humble mind with the lowly, then to deuide the spoyles with the proud. Wrath & confusion shal follow these; but grace and glory shall be giuen vnto those. *Ephraim* shall be preferred before *Manasses*; & *Ishais* little one before the rest of his brethren: *Adonijah* may pretend his eldership, but *Salomon* shall enioy the Kingdome. It is *Humilitie* that maketh vs acceptable to God and Man, where-

Prou. 19. 9.

Gen: 48, 20
1. Sam. 16, 11.
1 King 1. 30.

whereas the contrarie maketh vs hated and abhorred of both. While *Saul* was little in his own sight, GOD made him head ouer the tribes of *Israell*. 1. *Sam.* 15.16.17. Let vs but looke vppon the life of our blessed Sauiour, and wee shall see that hee drew more people vnto him in his Eclipsed and obscure estate, then hee did in the transcendent of his glory. Only three were present at his transfiguration in the Mount; but lying in a Manger ther came kings to worshippe him, and Sheap-

Mat. 17. 12.
Luke 9. 28.

Sheepheardes to adore him. And when he humbled himselfe so farre, as to become obedient vnto death, yea to the death of the Crosse, then was his exaltation; for then he drew all thinges vnto him. *Learne therefore of me* (saith he) *for I am meek and lowly of heart*. And indeed where shall we find a more glorious precedent, then is the Patron of all glory, who beeing in the forme of God, did clean annihilate himself, & took on him the shape of a Seruant. The pride of Heauen became the scorne

Math. 2. 2.

Ioh. 12. 32.

Mat. 11, 29.

Phil. 2. 67.

scorn of Earth: The son of God, the slaue of man. He left his fathers court, (such was the loue hee bare vs) to come and cure the Vlcerous Inflamations of our infected Soules. Hee did abase himselfe that hee might honor vs; and was careless of his owne dignity to purchase ours. I will labour therfore that the same mind which was in him towardes mee, may likewise bee in mee towards others. I will not boast my selfe against the Publican, nor as one that had tasted of the Leauen

Phil. 2. 5.

Luk. 18. 11

of

of the Pharises, thinke better of my selfe then I am, or worse of others then they are, but desire God that he would deck mee inwardly with lowlinesse of Spirite, that I may be exalted of him in due time. 1. Pet. 5, 5, 6

XVIII.

OVR Sauiour is not of that outward appearance, that worldly Princes are: his traine is small, himself not chargable; He doth not looke for sumptuous preparation.

Luke 11.40. 41.

lon. The Holy-Ghost is his Harbinger, who (so the heart bee cleane) respectes no Ceremonies. *Martha* busied her selfe about his seruice, but Christ reproued her: he tolde her shee was troubled with many thinges, but one alone was needfull; and that her Sister *Mary*, who sate at his feete, and heard his preaching, had chosen the better part, which shold neuer be taken from her. For indeede it is not the statelinesse of the house, nor the sumptuousnesse of the Table, that he delightes

lights in. He viſiteth the Sonne of *Alpheus* at the receite of Cuſtome; he goes in with *Zacheus*; & ſits at board with Publicans and Sinners. There is no man ſo meane, but may find meanes to content him: Hee that heareth and beleeueth his worde, dooth feaſt him royally. Let any Man, (ſaith he) harbour in his boſome a louing affection towards mee, and beholde, I and my Father will come and dwel with him for euer. I will endeauor therfore to clenſe my Soule from all impu-

Mar. 2. 14.

Luke. 19 5

Ioh. 14. 23.

Reuel. 3,20

rity. I will cast out of it those many vices & imperfections, wherewith euen from my Cradle it was tapistred. It shall no longer be a Denne of Theeus and Murtherers. It shall no longer bee a *Rendez-vous* for Sin and Sathan; I will make it a House of Prayer, a Tabernacle for the liuing GOD. I will adorne it with Faith and hope, but aboue al, with Loue and Charity, without which the very voice of Angels is but as sounding brasse or a tinckling Cymball: and there will I present vnto

1.Cor.13,1.

Mat.21,14.

vnto him my halting Thoughtes, and blinded vnderſtanding, that hee may heale them.

XIX.

IT were better neuer to haue knowne the way of Righteouſneſſe, then hauing known it, to forſake the holy Commandement which was giuen vnto vs. It is impoſſible, that ſuch as haue taſted of the heauenly guift, & were made partakers of the Holy-Ghoſt, if once

2. Pet. 2. 21
Heb. 6, 4.

they fall away, should be renewed by repentance: They crucify again vnto themselues the Sonne of God, & count the bloud of the Testament as an vnholy thing. The Spirit of vncleanesse is retired vnto his former home, and with him seauen others worse then himself are come, so that the latter end of these, is more disastrous far then their begining. They are returned like the Dogge to their own vomit; and like the Sowe that was washed to the wallowing in the Myre. *Ephri-*

Mat. 12. 43

Prou. 26, 11

im

im is gone backe to Æ-*gypt*, and eateth thinges that are vncleane in ASHVR. They hadde the victory of ſinnefull fleſh, but they knew not how to vſe it. 'Tis ſnatched againe (as it were) out of their Iawes; and loe; Of Conquerours, they become Captiues. Their actions haue a fair beginning, but the ende is faulty: They reſemble *Nebucadnezzars* Image; their head is of fine gold, but the feete of them are Clay. They hold forth a Rod with *Aaron*, and behold it flouriſheth, but by

Hoſ. 9, 3.

Dan. 2, 32.

Num. 17, 8
Exod. 4, 3.

and by it falleth to the ground and becommeth a Serpent. Last of al, they are like him, that offereth a Lambe for his Oblation to the Lorde, but the taile of it is wanting; which God himselfe cõmaunded the Priest so strictly and precisely, to take euen altogether to the very Chine, and burn vpon his Altar. I wil endeuour therefore to bee constant in my vndertakings; and like the *Bee* till I haue sucked the sweetnesse which I look for out of one floure, not range vnto an other: being

Leuit. 3, 9.

ing wel aſſured, that the Apoſtls themſelues, had they not continued in Prayer, & Thankſgiuing to the Lord, could neuer haue receiued the holy Comforter.

XX.

THE Foxes haue holes, the Birdes of the Heauen haue neſtes; but the Sonne of man complayneth, that hee hath nothing whereon to reſt his head. Tis compaſſed about vvith Math. 8.20

Thornes, and few there are that dare suffer him to approach them. The Couetous man will not endure him: *Whosoeuer he be, that forsaketh not all*
Luke 14.33 *hee hath, can neuer bee my Disciple*, woulde pierce him to the quicke. The proud cannot away with
Mat. 11, 29. him: *Learne of mee, for I am meek and humble*, would much disquiet him. The carnall and voluptuous liuer will by no meanes entertain him: for should hee but looke vppon the austereneſſe of his life, & consider with himselfe,
Math. 5. 8. that, *Blessed onely are the*

pure

pure of heart, it would so goar his conscience, that hee shoulde not possibly rest. In a worde, all men in a maner vtterly forsake him Hee commeth into the Countrey of the *Gadarenes*, and ere he enter their Citty, they beseech him to depart theyr Coasts. He repaireth vnto *Hierusalem*, and there they seeke to stone him. Som of the meaner rar would willingly recei him, but the Pharises terre them from i bid them looke i the Rulers did

Marke 5,17

He fin

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Luke 14.33

Mat. 11,29.

Math. 5.8.

pure

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Marke 5,17

He fin

Ionas 4. 6.

in the breast of *Pilate* to shade him frõ that canicular & scorching heate, wherewith his aduersaries did pursue him: But alasse! It sprung vp in one night, and perished in another: *Priuate-Respect* came as a Worme, and wasted it. And now behold the burning Sun and the blasting Winde begin to beate vppon his head; hee brings him forth, and deliuers him, alasse! It is to bee ...ed. The Heire ...ineyarde, accor... his Fathers ap... ,comes ... ites t...

but the hushandmen are agreede to caſt him out of it, and ſlay him. So that his complaint is not without iuſt cauſe. For want of harbor, he ſeeks the deſert places, and is forced in the night to reſt his weary Limbes euen in a Garden, where hee hath no Bed, but the cold Earth; no ſheet, but the moyſt Ayre; no Canopy, but the wide Heauen. I will runne therefore and meete him *Lot* and *Abraham* Angels.) I will him to with- ſelfe vnd-

my roofe, and when his Enemies ſhall come and aske for him, I will not part with him. I will bring forth my Daughters, my beloued Sins, that they may glut their malice vpon them: He ſhall reſt in my boſome: I will make for him a little Chamber (as did the *Shunamite* for *Eliſha*) and ſet therin a Bed, a ſtoole, a Table, and a Candleſticke, that he may dwell me for euer. Let his neuer ſo ſharpe, all bolſter it. thinke that ge hath tooke

tooke impression there, vnlesse I see it like himselfe, all bloudy and full of woundes.

XXI.

THE Prince of darknes is exceeding politicke, & much abounds with craft in his proceedinges. He knowes th[illegible] things which were o[illegible] bruised, may bee s[illegible] broken; He kno[illegible] Wood whic[illegible] times kind[illegible] ly burn[illegible] hee st[illegible]

commit such sinnes as in former times they were accustomed vnto. Hee is withall a cunning *Rhetoritian*, and doth vse much *Sophistry*. He neuer comes to the point but by insinuatiõ: He vsurps vppon them by degrees, and deales with them as the father of the *Leuites* did with him; by little & little hee procures their consent vnto that, which were it summarily proued, would perad- be vtterly reiec- re are twoe oftentimes captiuate the

Iudg. 19. 5.

the Soule of Man. The one is Pleaſure; which whē he ſaw that Chriſt reſiſted, hee did aſſaulte him with the other, which was *Griefe*, the ſurer Engin as he thought for battry of the twaine. And lo he ſtirred al men vp againſt him; his Diſciples hee cauſed to deny their Maiſter; the Souldiers to deride their captaine; the paſſengers blaſpheme their Gu and in a word, th to crucify their that hee force out; Beh

Te

Lam. 2,12. ſee if euer there were a-
ny griefe that may bee
thought to parallel this
of mine. But notwith-
ſtanding this hee finds
him ſtill inuincible. The
cruell dolours of his tor-
ments cannot make him
forget to praye for his
Tormentours. I will al-
waies therefore ſtriue to
fortify the weaker place;
and where the Foe ſhall
haue made a breach, I
ill erect a Bulwarke.
the perſwaſions of
baddon, of that Bad
uer ſo enticing.
te my Maiſter
eeke to cro

them with a *Scriptum eſt.* When God hath giuen mee a precept, I will endeauour to performe it. The Spirite of *Vntruth*, though in the mouth of a Prophet, ſhall not be ſtrong enough to diuert mee from it. The Lorde will ſende a Lyon to deuour the diſobedient, & his Carkaſe ſhall bee denyed the Sepulcher of his Fathers.

2 King 13. 18.

There

XXII.

THere is a league of amity between God and the good; nay, there is an inward familiarity; a very neer affinity. They are his friendes; they are his followers; they are his true borne Sons. But notwithstanding this the Lord of might, the strict exactor of all vertues, is no way fonde of them; he carrieth a sharp hand ouer them, and doth inure them to hard-meate

euen

euen from their Cradle. Hee loues not to make a wanton of the leaſt. Hee doth try them; hee doth traine them; and maketh them fit for his own purpoſe. There is not any thing wherein hee more delighteth, then in ſeeing thẽ encounter ſtoutly with aduerſity. Thrice onely were the Heauens opened: Firſt, to *Ezechiell*, when at the Riuer *Chebar* he did addict himſelfe vnto diuiner contemplation: Secondly to Chriſt, when on the bankes of *Iordan* he was Baptized of *Iohn*; And laſt

Ezech. 1, 1.

Mar. 3. 16.

Actes 7, 56

laſt of all to *Stephen*, whi in honour of his deceaſed Mayſter, he plaid his prize with Death, & wraſtled with the Deuill and the damned; and thé were they opened wide, that both himſelfe and his whole Court might behold the braue performance of the Combatant. The Earth is as his Theater, whereon hee ſtageth ſuch as are his, & maketh them a ſpectacle (as the Apoſtle ſaith) for the World, for Angels, and for Men. Sloath ſhal not conſume their Mettle; nor eaſe effeminate their

1. Cor. 4, 9.

their mindes. Hee will make them ſweate euen vppon Holy-daies. One accident or other ſhall prouoke their valour, & keepe it from growing ſluggiſh thorough want of exerciſe. An Angell if all ſhoulde faile, muſt come down from aboue and wreſtle with them till the breaking of the day, to keepe them continually in breath, and to preuent their Sinnewes from waxing numbe for lacke of motion: And they themſelues are well contented with it. They count affliction but a recreation; Gen: 32, 28

creation; and are in pain but when they are imployed. They know not what it is to yeeld: when they can ſtand no longer on their feete, they will fight vppon their knees. Theyr death ſhall be the Trophy of their victory, their patience the monument that muſt adorne their graue. Though there be cries and lamentations throughout the Land of *Ægypt*, yet reſt and quietneſſe is found in *Goſhen*. The fire may conſume the wood, but it makes bright the gold; the Flaile may bruiſe the Huske,

Aug. de Ciu. Dei. 1, cap. 8.

Huske, but it cleanſeth the Corne: *Pharaoh* and his Hoaſt are ouerwhelmed in the Sea, but *Moyſes* and the *Iſraelites* doe march with ſafety thorough the middeſt of it. The wicked ſhrink vnder the burthen of temptation, but the courage of the righteous is no more altered therewith; then is the ſaltneſſe of the Sea with the violent and impetuous fluxe of thoſe many waters which continually doe fall into it. Let affliction therefore come, I will meete it patiently as *Iob* did; I will deſire

desire it for the loue of Christ, as the Martyrs did; yea, I will reioyce in it as the Apostles did, who after they had been beaten by the appointment of the *Saddaces*, departed from the Counsell, reioycing that they were counted worthy to suffer rebuke for his Name, I will not thinke my ioy accomplished, but when I see my selfe hedged in on euery side with crosses, hindrances, and tribulations. The thought of the price shall make me delighted with the paine. I will not care for

Actes 5. 41.

Iames 2. 2.

1. Cor. 5, 5.

for the loſſe of my fleſh, ſo my Spirite may be ſaued in the day of the Lord.

XXIII.

THere are ſome vices of that Nature, they cannot bee vanquiſhed but by auoiding. *Fly Fornication*; ſaieth the Apoſtle *Paule*: Truſt not to thine own ſtrength; preſume not vppon thine owne ſufficiency: Her faction is exceeding ſtrong; there are thoſe in thee, and about thee, 1. Cor. 6, 8.

which vnleſſe thou ouerlooke them with as many eyes, as had thoſe myſticall Creatures of *Ezechiell*, will treacherouſly betray thee. The Fleſh is an alluring *Dalilah*: Not *Sampſon* with his ſtrength; nor *Salomon* with his Wiſedome are able any way to preuent her Stratagems. The ſixty ſtrong men of the valiant of *Iſraell* that were about his bed could not protect him. If ſhee get within thee, ſhee is ſure to foyle thee. When I ſee her therefore make towards me, I wil thinke it

Cant. 3, 7.

it no disparagement to turne my backe. There is valour euen in retreate. Our Saviour fleeth, and *Herod* followeth; yet in the ende the *Tetrach* becomes his Captiue; and notwithstanding the aduantage which hee had, must grace the triumphall Charret of Christ the Conquerour. But whether I bee forced to fly from *Herod*, or from *Ægypt*; from Sinne, or from Sathan; I wil desire the Lord I may be stil accompanied with *Mary*, *Ioseph*, and the litle Babe; the first is the bitternesse Math 2.13

of Repentance; the last is the pureneſſe of Conſcience; and the other an augmentation or ſupply of Grace, with which euery where euen in the mouth of Hell: without which no where, not in the Gates of Heauen, can we reſt ſecurely. We may crye out vnto him with the fooliſh virgins, *Lord, Lord, open vnto vs*; but if theſe bee away, his anſwere will be, *I doe not know you.*

Mat. 25, 11.

There

XXIIII.

THere was not any thing in the world after the fal of *Adam*, which did not in ſome meaſure beare a part of his punniſhment. All things did degenerate from theyr creation; and from that time became obnoxious to corruption. The Elements themſelues did waxe impure. The earth brought nothing foorth but Thornes & Thiſtles: It had in it that mightie *Behemoth* to moleſt it; & the Water that monſtrous

Gen. 3, 18.
Iob. 40, 10.

strous *Leviathan* to infect it. But Christ the holy one of holy ones, came downe from Heauen, and sanctified the one by walking too and fro vpon it; & the other, by causing himselfe to be Baptized with it: He purified the Ayre by suffering in it; and the Fire by sending his holy Spirite in the likenesse of it. Man who was indeed that sower Leauen, which corrupted the whole lump, was to be cleansed from his impurity, not vvith the fat of Buls and goats, nor with the Asshes of an

an Heyfer, but with the precious bloud of that immaculate and ſpotles Lambe, who thorough the eternall Spirite offered himſelf without blot or blemiſh to the Lord, that he might purge the Conſcience from dead workes, and make it fit to ſerue the liuing God. Heb.9,14.

As the Childe of obedience therefore I will no longer faſhion my ſelfe to the former luſts of an vnbrideled Affection; I will bee ſober, and relye wholly on the grace which is brought vnto me by the reuelation of 1.Pet.1,13.

my blessed Sauiour. The Meditatiõ of his wounds shal be the *Iordan* wherein I wil alwaies wash my loathsome, leaprous, and exulcerated Soule. I will endeauour, that as hee which hath called me, is holy, so may I likewise be holy in all manner of conuersation, that both of me, and of others hee may bee glorified in the day of the visitation.

1. Pet. 2. 12

XXV.

PRofaneneſſe is the badge of baſenes, but

a

a religious and vpright heart is the enſigne of true gentry. Such as are the Children of *Abraham* will doe the works of *Abraham*. They will bring foorth nothing to diſgrace their birth, to preiudice their breeding. Their Actions ſhal haue alwaies written in theyr fronts the liuely Characters of their Progenitors. Others may boaſt of their deſcent, but they are no better then the ſpurious Iſſue of an Heroike Father. They are a wilde and ſauage generation: The Bond-Woman

Iohn. 8. 39.

1 Ioh. 3, 10

Gen: 16, 12.

Gen.21, 10

man is their Mother. They haue nothing in them that is truely generous: and shall therefore be cast out with *Ishmael*, from beeing partners of the promise with the lawful Heire. The father of *Canaan* for his impiety shall be made a Slaue; and the King of *Babell* for his pride shall become a Beast. The Wealth and and glory of the World, with those hydropicall and puffed vppe Titles, which are the foode and Fodder of Ambition, what are they else but imaginary and fantastick

graces

graces, of slender substaunce, of short continuaunce? The feare of the Lord is the height of Honour, and hee that is vertuous is only Noble. I wil labor alwaies therfore to doe righteously; & teach my hart the way of Gods Commaundements. The Men of *Berea* were preferred by the holy Ghost before those of *Thessalonica*, because they searched the Scriptures with more diligence, and receiued the word which was taught them with more willingnesse. I will doe as they did,

Acts 17.11

did, and obtain the same stile which they had. I will delight in the Statutes of my God, & with his precepts will I solace my Soule.

XXVI.

THE Lord is a good God, slow to anger, and of great kindnesse. Hee desireth not the ouerthrowe of a Sinner; (*Why will ye dye*, saith he, *O House of Israell*?) But rather that he should returne from his wicked waies and liue. Though

Eze. 33, 11

in the heate of his wrath and indignation, he pronounce the fearefull ſentence of Death againſt him; yet notwithſtanding, if he fal from his former courſes, and ſubiect himſelfe vnto his ordinaunce, hee will reuerſe his iudgements, hee will annihilate his doombe. Hee knoweth of what Moule we be made; hee remembreth that we are but Duſt; that our daies are but Graſſe; and that as the flower of the field, ſo flouriſh we. He excuſeth our manifold tranſgreſſions vpon our weak neſſe, Pſal. 103, 14

neſſe, that hee may not puniſh them as proceeding from wilfulneſſe. *I know* (ſaith he) *ye did it of* Actes 2, 17 *ignorance*. There is in his boſome a louing and kinde affection towardes vs. Hee pleadeth our cauſe himſelfe; and ſeeketh to remooue the guilt, that hee may ſpare the guilty. He forgetteth the place of a Iudge, to performe the part of a father. He inuiteth them that are thirſty to the Fountaines of liuing Water; and willeth ſuch ſuch as are heauy laden to come vnto him, that he

he may eaſe them; And when thorough vile and obſtinate contempt of this his kindneſſe, they fall into a bottomleſſe & immeaſurable Gulfe of miſerie, his hart is ouercome with pittie and cõpaſſion, and out of the commiſeration which he hathof the wretchednes of their eſtate, he cryeth out by the mouth of his holy Prophet; *Oh! That thou hadſt hearkened to my Commandements, then had thy proſperitie beene as the Floud, and thy righteouſneſſe as the Waues of the Sea.* Hee is in all thinges God

Eſay 48.18
Iere. 48.31

GOD omnipotent; yet there are three thinges which lye without the compaſſe of his power: He cannot deny his pardon to him that ſeeketh with inward ſorrow and deiection for it, nor with draw his grace from him that is vnwilling to part with it. *Farewell Friendes ſo Foes may perriſh*, is no principle in his Politiks, no precept of his propounding; Hee cannot puniſh the wicked, where there is danger of offending the godly, hereupon, when hee intended the ruine and ſubuerſi-

Cadant amici, dummodo inimici intereidant.

on

on of *Sodome* and *Gomorrah*: *Haſt thee* (ſaid he to *Lot*) *from hence and ſaue thy ſelfe, for I can doe nothing til thou be gone*. And in the Goſpell, he would not ſuffer the Seruants of the houſhold to pluck vp the Tares, for feare they ſhould offende the Wheate, *Mathew* 13,29. Hence-forward therfore I will forſake my wicked wayes; I will abandon mine own imaginations, and with ſpeede returne vnto the Lorde. As the eyes of a Seruant looke vnto the handes of his Maiſter: or the eyes of a Maid

Gen. 19,22.

Pſal. 123,2.

Maide to the handes of her Mistris, euen so shall mine without ceasing or interruption waite vpon my GOD, till hee doe crowne me with mercy, till he receiue mee to his glory.

XXVIII.

THe Maiesty of christ is wondrous great; his Empire is exceeding large. There is nothing in all this spacious *Vniuerse* which lyeth not within the compasse of his iurisdiction. The hea-

uens

uens are his by birth, as he is the onely Sonne of his Father, begotten before all Worldes; And heere are thoſe ſelected troopes of Saintes and Martyrs, thoſe triumphall Conquerors, that haue giuen the ouerthrowe to Sinne and Sathan, and doe now waite vppon the Throne of the Lambe, hauing their bodies clothed with white aray, and their Temples crowned with wreathes of victory. The Earth is his by donation. *I will giue thee the Heathen for thine inheritaunce, and the ends* Pſalm. 2, 8.

endes of the World for t
possessions; and here ha
he planted those renow-
ned *Colonies* of Warlik
Combattants, that hau
their loynes continuall
girded about with Ver
ty, and vpon their hea
the Helmet of *Saluatio*
that holde the Shielde o
Faith in one hand, th
Sword of the *Spirit* in th
other, and are ready a
the least *alarum* to rescu
both their owne honou
and their Maisters fro
the fierce inuasions an
assaults of the aduersary
The lower partes are hi
by Conquest. *Hee hath*
spo-

1. Thes. 5, 8
Ephe. 6, 14.

Colos. 2, 15.

ſpoyled the principalities, and powers; hee hath made a ſhew of them openly, and hath triumphed ouer them in the Croſſe: And heere is as it were the Gaole, which himſelfe appointed & prepared for thoſe faint and crauen Spirits, that make a glorious floriſh in the time of peace, but abandon their Captaine, and forſake his colours in the day of tryall, yeelding thēſelues baſely before the conflict priſoners of *Temptation*. Legions to Angels are at his command. The winds are obediēt to his voice, and

and the Waues are stil
at his rebuke. God him-
selfe hath mightily exal-
ted him, and proclaimed
by the sound of his trum-
pet: *That at the Name of*
Phil. 2. 10. *Iesus euery knee should bow*
both of thinges in Heauen,
and thinges in Earth, and
thinges vnder the Earth:
and *That euery toong should*
confesse him to bee the Lord
vnto the glory of the Fa-
ther. Yet there are some
that out of the profane-
nesse of their minds, and
hardnesse of their hearts
deny his power, and will
at no hands acknowledge
him for their Superiour.

They

They cry out with the Iewes, *We haue no K. but Cæſar*: But theſe are reſerued for the black of darknes, and ſhall for euer be diſabled from being fellow-heirs with him in his euerlaſting Kingdom. I wil alwaies therefore do homage to him as my Lorde; I will take heede how I fall from ſo great a GOD; I wil fight as I ought to do, that I may be crowned when I haue doone: Hee that is the righteous Iudge ſhall reward mee at the latter day, and not mee onely, but likewiſe all thoſe that

Ioh. 19. 15.

that loue his appearing

XXVIII.

2.Cor. 6,15 THereis no fellowship between *light* and *darkneſſe*; betweene *Christ*, and *Belial*.

1.Sam. 5,4 The *Arke*, & *Dagon* cannot lodge vnder one roofe. The Rod of *Aaron* will deuour thoſe of the Soothſaiers and Inchanters; and the Walles of *Iericho* fall downe, before

Ioſh. 6, 20. the Tabernacle of the Lord. Hee that will follow GOD, and retaine him, muſt haue no dependancy

pendency at all on wicked *Mammon*. The *Holy-one* of *Israell* is exceeding great. It is he that set the Earth on her Foundations, and couered it with the deepe as with a Garment. He will not brook a partner in his Dignity, nor yet resigne his glory to a third. Mans heart is that which he demands; and he will haue it all, or none. He that thinkes to shift him of with parte, may peraduenture perish in his owne Hypocrisie, as *Ananias* and *Sapphira* did. I will not therefore put newe Wine into an

Psal 104. 5

Actes 5. 5.

Math 9. 16

old Vessel, nor piece out an olde Garment with new Cloath; I will cast away all the woorkes of darknesse, and put on the compleat armor of light, I will worship the Lord my God, and him onely will I serue.

Rom. 13. 12

XXIX.

THe Sunshine of the wicked lasteth but a while: It is quickly ouercast; and the ioy of *Hypocrites* doth vanish in a moment: though his excellency mount vp to Heauen,

Iob. 20. 6.

Heauen, and his head do reach vnto the Cloudes, yet ſhall he periſh for euer like his Dung, and they which haue ſeene him ſhall ſay, *Where is he?* The worldly pleaſures whereon he feedes with ſuch a rauening and vnſatiable Appetite, ſhall fret aſunder his entrails. His meate ſhall turne within his Bowels into the Gall of *Aſpes*; and howe ſweete ſoeuer it ſeeme in his mouth, it ſhall bee moſt vnſauorie in his Maw. Nor ſhal his State and condition bee ſo wretched in this

World, but it shall bee more in the Worlde to come. Such feare and horrour shall hedge him in on euery side in that dreadful day, that he shal not know which way to runne, nor whether to retire. Aboue him shall hee see an angry Iudge, out of whose mouth cōmeth a sharp two-edged Sword; and well may he then entreate the Mountaines to fal down vpon him, and the Hils to couer him from the presence of him that sitteth on the Throne, and from the wrath of the Lambe, but

Reuel. 1, 16

Ibid. 6, 16.

but it ſhall little auayle him. At his right hand hee ſhall diſcouer the hideous & diſtorted brood of his tranſgreſſions, which challenge him for their patron, and will by no meanes be induced to forſake him. At his left, will ſtand the Deuill his Accuſer, who then vnfolds his *Ephemerides*, & leaues not the leaſt of all his ſinfull actions vnatomiz'd. Hee quotes them like a cunning *Regiſter*, with euery particular circumſtance, both of time and place. Hee bringeth forth to his reproach &

disaduantage those filthy and polluted Garments in which he took him, and as *Iosephs* Bretheren to their Father, so saith he vnto the lord. *Behold, this haue I found,*
Gen:37,32 *see now whether it bee the Coate of any of thy Sonnes, or no.* If he turne back his eyes into himself, he shal meete there with the
Esay 66.24 *Worme of Conscience*, that doth neuer dye; If he reflect them on the *World*; he shall perceiue it to be nothing round about him but a burning flame. If hee cast them downewardes he shall there de-

scry

ſcry to his perpetual terrour and affrightment, that vnquenchable Lake of Fire and Brimſtone, which is prepared for him; The plentiful years are paſt; the yeares of dearth and ſcarſitie are come, and nowe not ſo much as one drop of water ſhall euer be granted him, to quallifie the heat of his inflamed tongue. The Moth-eaten Robe ſhall exclaim againſt the proud, and the cankered Gold againſt the Couetous: The ſtone ſhall cry out of the walagainſt the Vſurer, that buildes his

Luke 16. 24

Iames 5. 3.

Hab. 2. 11.

neſt vppon the ruines of the oppreſſed, and the Beame out of the Timber ſhall anſwere it. The whole world and whatſoeuer is therein contained, ſhall ſtand vppe in iudgement, and witneſſe againſt the Reprobate. Then ſhal they confeſſe, that it had beene better that they had neuer been borne, or that a Milſtone beeing tyed about theyr Necke, they had been taken from out their Cradle, and caſt into the ſea. While I haue time therfore, I wil waſh my hart from all vncleanneſſe, I will

Mat. 18. 6.

will take my leaue of all iniquity, and bid farewel for euer to al profaneſſe and impiety. I will altogether exerciſe my ſelfe to godlines, which hath annexed vnto it the promiſe of the life preſent, and of that that is to come. The Lorde is my helper and deliuerer in the time of trouble, he is my Rocke, and my defence, I will continually waite vpon him, and wil praiſe him more & more. My mouth ſhall rehearſe his righteouſneſſe, and my tongue ſhall ſpeak of his ſaluation.

1. Tim. 4. 7.

Pſal. 71, 14.

XXX.

IT is not good for a mã to bee confident in his owne ſtrength: It is a broken ſtaffe and wil deceiue his truſt. Hee that is in heart a Chriſtian, muſt worke out his ſalnation with feare and
Mat. 26. 35 trembling. Who before hand ſo bold in vaunts & proteſtations to followe Chriſt as *Peter*, and yet
Iohn. 11. 16 alaſſe! who at the point more timorous? Who ſo ready to dye with him

as *Thomas*, yet in the end who more incredulous? Vnleſſe hee might ſee in his handes the printes of the Nailes, he would not beleeue his reſurrection. Let him that ſtandeth, therefore looke well vnto his footing that he do not fall. Let him not think vpō *Security* while hee is heere; It is not a Creature of this world. The Angels are not ſure of it in Heauen; There *Lucifer* did fall euen in the preſence of the Godhead. Poore *Adam* found by woefull experience, that it was not amongſt the

Ioh. 20, 25.

the Trees of *Eden*, for there fell hee from that eſtate of bleſſedneſſe in which hee was created; Much leſſe ought we to hope for it in this Vale of miſery, where our aduerſary like a roaring Lion walketh about, and ſeeketh whom hee may deuoure. I will alwaies therefore ſtand vpon my guard, I will continually keepe Centinel ouer my heart, and without ceaſing wil I pray, that I enter not into Tentation. The GOD of *Abraham*; the Shielde of *Iſaac*; and the ſtrength of *Iacob* ſhal pro-

1. Pet. 5. 8.

Mat. 26. 41

protect me. The watchman of *Israell*, that neyther sleepeth nor slumbereth, shall stil preserue mee as the Apple of his Eye.

XXXI.

HEE that walketh in the Sunne, shall bee tanned; and he that medleth with Pitch, shall bee defiled. A Man can hardly conuerse with such as are infected, and yet rest free from all contagion. *Ioseph* was but a while in

Ægypt

Exod. 34.5

Ægypt, when he learned to sweare by the life of *Pharaoh*. And hence it was, that the Children of *Israell* were commaunded by the Lord, to make no Couenant with the Inhabitantes of *Canaan*, nor to take their Daughters eyther for thēselues, or for their Sonnes, least when they went a whoring after their Goddes, and did sacrifice vnto thē, they likewise might bee induced by them to do the like. But notwithstanding the strictnesse of this *Mandate*, *Samson* would haue his *Dali-*

Iudg. 16.18

lah,

lah; and shee indeede did dally with him, till shee had destroied him. *Dauid* would entertain a league of amity with *Hanun* for the courtesies he had receiued from his Father *Nahash*, but the euent of it was this: His kindnesse was suspected, his Messengers disgraced. There were not women enow in *Israell* for King *Salomon*, but he must take vnto him the Daughter of *Pharaoh*: and he must haue with him them of *Moab*, *Ammon*, *Edom*, *Zidon* & *Heth*. But the lord grewe angry with him for

2 Sam. 10. 4

1 King 11. 1.

1 Kings 11. 11.

for it. Hee rent his Kingdome from him, & gaue it to his Seruaunt. For these had weaned him from God vnto Idolatry, and had enticed him to builde high places vnto *Chemosh*, & vnto *Moleth*.

Gen. 24, 3. The holy Patriarks were more obedient: *Abraham* would none of them for *Isaac*; *Isaac* woulde none of them for *Iacob*;

Ibid. 27. 2. nor *Iacob* for himselfe: Hee went according to his Fathers wil to *Padan-Aram*, to the House of *Bethuel* for a wife, when wicked *Esau*, of purpose as it were to spite both

God

God & his Parents, did go to *Ishmael*, and tooke vnto the wiues he had already, of the same stocke *Mahalath*, his Daughter; but for this his disobedience, the promise vvas confirmed vnto his Brother, and he himselfe was made a Seruaunt vnto him. Though I soiourne therefore here on earth, my conuersation shall be in Heauen, frō whence I looke for my Redeemer, the Lorde Iesus Christ, who shall chaunge my vile body, and fashion it in glory like vnto his owne, according to the wor-

Phil. 3. 20.

working, whereby he is able, euen to subdue all thinges vnto himselfe.

Gen. 6.2. Let the Daughters of men bee neuer so faire, I will auoyd their company. I knowe the World had not beene drowned, if the Sonnes of GOD would haue forborne them. Our heauenly leader is exceeding iealous. If he see vs familiar with his Enemies, hee misdoubtes our hearts, and thinkes that eyther wee are already of the party, or may in time bee easily made so. The destruction of *Ahaziah*, the Son of

Iehoram

Iehoram King of *Iudah*, came of God, in that he went downe to ſee *Iehoram* the Sonne of *Ahab*, who lay diſeaſed at *Izreel*. If mine eie do therefore cauſe me to offend, I will pluck it out; if my hand, I will cut it off, and caſt it from me. Better it is that I ſhould want a member, then my whole body ſhould be caſt into Hell. There is not any one, eyther in bloud or otherwiſe, ſo neere vnto mee, but if hee fall from God, I will fal from him. Our Sauior Chriſt hath taught me, both by precept

2. Cron. 22.

Math. 18, 6.

cept and example, that I ſhold acknowledge none for my Brother, my Siſter, or my Mother, but

Mat.12,50. ſuch as do the will of my Father, which is in Heauen.

XXXII.

Prou.3, 11. MY Sonne, ſaith *Salomon*, deſpiſe not the chaſtening of the Lorde, nor faint with griefe at his rebuke. Hee correcteth him whom hee loueth beſt, euen as the parent doth the Childe in which he delighteth moſt.

moſt. Hee will ſee how patiently hee can endure his wrath, & with what conſtancy abide the ſmarting of his rod. For there are ſome that are onely followers of his Table, and not of him; let neuer ſo little euill come vpon them, they will preſently put in practiſe the counſell of that fooliſh *Woman*, and like vnnaturall and diſobedient children, *Blaſpheme the name of God, and dye*. Let not the *Shuhite* then vpbraid the afflicted *Iob*, nor alleage his punniſhment as an argument of his vn-

Iob. 2,9.

Ibid. 3. 8.

vnrighteousnesse. Those eighteen persons whom the fall of the Tower in *Siloam* slew, were not assuredly greater Sinners thē all the rest that dwelt in *Hierusalem*. Let not him therefore, that hath not so much as tasted the bitternesse of his indignation, say in his vaunts: My holinesse hath preserued me. For howsoeuer he cōceiteth of himselfe, surely the Lord accounts him but a bastard and cares not (it should seem) what doth become of him; Did he esteem him as a Sonne, he should

Luke 13. 2.

Heb. 12, 8.

no

not want his portion; Hee would looke more neerely to his bringing vp. With all humilitie therefore and lowlineſſe of heart, I will ſubmit my vnderſtanding and my will, with all the powers and faculties of my Soule to the ſharpneſſe of his Cenſure. The Fathers of our bodies corrected vs, and wee gaue them reuerence, howe much the rather ſhould we ſubiect our ſelues to the Father of Spirites, that wee may liue. They verily for a fewe daies chaſtened vs after theyr owne

owne pleasure; but tha
which he doth, is for ou
profit, that we may fo
euer bee partakers of his
holinesse. The Flesh wi
thinke it peraduentur
grieuous for the presen
but the Spirite will re
ioyce in the quiet fruite
of righteousnesse, which
afterwardes it bringeth
vnto them, that are ex-
ercised thereby. It is a
bit wherewith he Curbs
the head-strongnesse o
our affections; and a bri-
dle, wherewith he reines
them vp, from running
head-long with vs into
euerlasting damnation.

Shall

Shall *Dauid* in the meekneſſe of his minde, account the ſmiting of the righteous as a benefite; and his reproofes a pretious Oyle, that ſhall not break his head? And ſhall I thinke hardly of the Rodde of the Lord? No, no: Let him beate mee, let him bruiſe mee, let him hewe me, let him hacke mee heere in this World, ſo he ſaue me in the World to come. Let him ſtrike me heere with the *Haſel-wand*, ſo he caſt me not there into the boyling Cauldron. Hee maketh the wound and Pſal. 141, 5

Iob. 5.18. bindeth it vp; he smiteth and his handes make whole.

XXXIII.

THIS World was once a Garden, which abounded with delightes, but Man which was the Gardiner of it, neglecting both himselfe and it, suffered the Plants thereof to ryot, and the fruites thereof to be choaked vp with weeds, so that now alas! It produceth nothing which is either pure or perfect.

perfect. The Comforts of it are defectiue; and the ioyes thereof are not without their mixture. There is no Wheate in it without Darnell; no Siluer in it without droſſe. Euery Roſe therin hath his Thorne; and euery conueniency his diſcommodity. Health and Sickneſſe are neere Neighbors; Pleaſure & Paine, thinges differing in Nature, if they be not confounded in it, they are ſurely coupled: Mirth and Melancholy heere, if we marke them well, reſemble one the other ve-

owne pleasure; but that which he doth, is for our profit, that we may for euer bee partakers of his holinesse. The Flesh will thinke it peraduenture grieuous for the present, but the Spirite will reioyce in the quiet fruite of righteousnesse, which afterwardes it bringeth vnto them, that are exercised thereby. It is a bit wherewith he Curbs the head-strongnesse of our affections; and a bridle, wherewith he reines them vp, from running head-long with vs into euerlasting damnation.

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ry neerely ; The ſame folds and motions of the countenance that ſerue for weeping, do likewiſe ſerue for laughter, and indeede the extreame of this dooth continually mixe it ſelfe with teares. Vertue and Vice are vtter oppoſites, yet ſtand they alwaies in each others view, and there is nothing to bee found ſo abſolute heere belowe, but howſoeuer it haue the conſtitution of that, it will ſome way ſhowe the complexion of this; If it be faire as *Rachell*, it will bee tender-eyed as *Leah*;

Gen. 29, 17

Leah; If it haue the voice of *Iacob*, it will haue the handes of *Esau*: Something is alwayes absent from the full perfection. The Lord of Hoasts deliuered the Children of *Israell* by a strong and mighty hand from the slauery of the *Ægyptians*, but yet hee forced them to drinke the Waters of *Marah*; In the Desert of *Zin* they wanted foode, and hee supplyed them with the Bread of Angels; hee fed them with Quailes from his owne Table; yet at *Rephidim*, both they, their Childrē, and

Ibid. 27, 22.

Exod. 15, 25

Ibid. 16, 1. 13.

and their Cattle were well-nigh killed with thirſt; and howſoeuer the Rock in *Horeb* did afterwardes affoord them drinke, yet ſtill was there ſomewhat to daſh the fulneſſe of their contentment. He would not ſuffer thẽ to eate the Paſſeouer but with ſower Hearbes; In a word, it was not at the birth of *Iſaac*, but at his weaning, that *Abraham* made a Feaſt, to ſignify vnto vs, that while wee ſucke the breaſts of the church our Mother, our ioy is but in part, and cannot bee ac-

Ibid. 17. 1.

Ibid. 12. 8.

Gen. 21, 8.

com-

compliſhed till the time of our admiſſion to the Table of our heauenly Father. God hath in his hand three cups, the one is full of pure Wine, whereof the Saints that are already glorified do onely taſt; the other is full of nothing elſe but Dregs; a draught reſerued onely for the damned; the third is mingled, and is for vs that ſoiourne heere in Houſes of Clay, the weakneſſe of whoſe condition is ſuch, as nothing in his owne ſimplicity, and natiue pureneſſe can fall

Pſal. 75, 9.

within the cõpaſſe of our vſe. The elements which wee enioy are altered and diſguiſed. The Gold of *Ophir*, muſt of neceſſity be empaired with ſom baſer ſtuffe, to fit it for our turne. Vertue it ſelfe vnleſſe it bee compounded, is beyonde our ſtrength. As long as we liue in the Fleſh, we haue neede of Milke, and not of ſtrong meate. Let vs take our ſelues euen at the beſt, and alaſſe! what are we more then brittle Earth, then frailty it ſelf. Our ſight cannot endure the brightneſſe of Gods

Heb. 5, 12.

Maieſty,

Maieſty, no not by reflection. *Moſes* muſt put a vaile vpon his face, when he commeth down from Mount *Sinai*, or the glory of his countenaunce will daunt the eye of the Beholder. I will followe therefore after loue, and couet ſpirituall guiftes; I will attend with patience the cõming of that which is perfect. I ſee now but darkly through a Glaſſe, but then ſhall I ſee face to face; I knowe now but in part, but thẽ ſhall I knowe, euen as I am knowne.

Exo. 34, 33

1. Cor. 13, 12.

XXXIIII.

THE Eyes of a Christian soule, are Faith and Charity. If the right Eye be out, the left Eye serues but for little vse. For without faith, good
Heb. 11, 6. workes are not auaileable. This alone is the ground of all thinges, which are hoped for, and the euidence of thinges that are not seene; and without this it is impossible to please the Lord. The Deuill, when hee fighteth with vs, neuer aimeth

aymeth but at this. Hee knoweth, if once hee hit it, wee must needes giue ouer. *Nahash* the *Ammonite* will haue this, or he will make no couenant with thē of *Iabesh Gilead*; but let him knowe that grauntes it him, hee disableth himselfe for euer from making Warre but to his owne exceeding disaduātage against his Aduersary. For either hee must fight vnarmed for his owne defence, or he shall neither see how to put by the blowes of his *Antagonist*, nor how to follow his owne. The eie

1. King 11. 2.

Eye of Faith is out, and that of Workes is shaddowed with his Shielde. I will alwaies therefore haue a care that my Beauer be strong enough on that side, to rebound his fiery Dartes vppon himselfe, or at the least, to quench them vtterly as fast as they come. If I perceiue it to waxe dull and dimme through the fierceneſſe of his encounter, I will haſt mee to the Lorde, and buy of him a Salue to annoint it with, that I may ſee: hee alone is my Phiſitian, & he alone ſhal cleare it by

Reuel. 3, 18

that

that enlightning power of his holy Spirite, by which hee openeth the Eies of them that ſit in darkneſſe, and in the ſhadow of Death. Then ſhal I bee able with bleſſed *Stephen*, euen in the heat and fury of the skirmiſh, to behold through al the heauens the glory of the Lorde, for which I doe contend, and my Redeemer Ieſus ſtanding at his right hand, ready to ſuccour me if need require; and then with an vndaunted courage will I abide the fight, and die vpon the place, ere I giue ground

Actes 7, 55.

ground in any fainting manner to the raging of his might. Christ is my second, who I know wil witnesse my valour, and reuenge my quarrell. Why should I feare the powers and principalities of Hel? When God is with vs, who shal stand against vs?

XXXV.

Mal. 4. 1. BEhold (saith the Prophet) the day cometh rhat shall flame like an Ouen, and they that sweare

sweare by the sinne of *Samaria*, and say; Thy God O *Dan* liueth, and the manner of *Beer-Sheba* liueth; yea the proud, with all such as doe wickedly shall bee Stubble; the day that commeth shall cleane consume them; it shal leaue them neither root nor branch. The Lorde will hast him from *Teman*, and the holy one from Mount *Paran*: His Maiesty shall couer the Heauens, and the Earth shall be full of his glorie: Consuming fire shall march before him, and burning coales shall

Amos 8.14

Hab. 3.3:

shall cõpasse him about. Hee will summon all the Nations of the Earth to
1. Pet. 4.17 make their appearaunce before his Tribunall seate, and giue to euery one according to what he hath don, whether it be good or euill. To put the wicked out of al comfort, he will begin his iudgments in his owne house, and call euen the righteous according to that of *Iob*, vnto a strict account of euery idle word. *Thou writest bitter thinges* (saith
Iob. 13,26. he) *against me, and makest mee possesse the iniquity of my youth; Thou puttest my*

feet

feete into the Stockes, and lookeſt narrowly vnto my pathes: The printes thereof are in the heeles of my feet. Now if the *Cædar* of *Lebanon* be ſhakē thus, what ſhal becom of the bramble in the Wilderneſſe? If this bee doone to the greene Spring, what is remaining for the dry Stumpe? If the iuſt man be ſo hardly ſaued, wher is the hope of the vngodly? I will high me therefore to the lord my God, with al the ſpeede I can: I will not deferre my going to him by repentance till the ſeting of the Sun;

Luke 23.31

Ibid. 24.25.

O fooles, and slow of heart, saith he to such, and will not stay with them but with great constraint.

Ibid. 24, 37. Nor will I put it of vntill the euening, least hauing found him I should bee doubtfull, and think I see a Spirit when I looke on him. No, no, I will rise

Math. 28. 1. betimes with *Mary Magdalen*, and with the Mother of *Iames*, will I seek for Iesus of *Nazareth* before the dawning of the

Prou. 8, 17. day: Hee loueth those that loue him; and they that seeke him early shall find him.

God

XXXVI.

GOD is no respecter of persons. The Ruler entreated him to come vnto his Sonne, & he would not: The *Centurion* did but sende vnto him for his Seruant, and immediatly hee went. It is not the beauty of outward obiectes that attractes his Eye, nor the quality of ambitious Titles that stirres vp his respect. When he past thorough *Iericho*, there were many that came forth

Ephe. 6, 9. Iohn. 4. 47.

Luke 7. 2.

Ibid. 17, 5.

foorth to see him, more
specious to the viewe of
weaker sence, & of high-
er place and ranke in the
Ibid. 7. 25. Cittie then *Zacheus* was
yet he alone was grace
by him aboue the rest.
Matth. 3. 4. The *Baptist* was not clo-
thed in soft rayment, nor
fed with delicates. His
meat was Locustes with
wilde Hony, and his gar-
ment of Camels Hayre
yet did hee make him
greater then a Prophet.
Ibid. 16. 18. *Peter* was not arrayed in
Purple, nor did hee live
deliciously in Courtes of
Kinges, and yet he made
him Prince of his Apo-
stles.

ſtles. So the body bee ſound, hee cares not for the bark. If the liuing be good, let the outſide bee as ragged as it will. I wil not therefore greatly eie my preſent condition: Though I bee rich, I will not preſume vppon my wealth; though I be poore, I wil not deſpaire for my want. He that called vnto the Fiſher-men that were in their Ship, mending their Nets, not minding him, and ſayde vnto them; *Come followe me*: will out of queſtion giue kind and courteous entertainment vnto him, who

Mat. 4. 21.

who out of loue, and of his owne accord, doth humbly sue vnto him for his Liuery. Against know, that *Dives* was in torments, when *Lazarus* was in *Abrahams* bosom.

Luke 16,23

XXXVII.

Esay 21. 28

Iustice is a worke wher with the Lord is scarc acquainted; It is a stra ger, and an alien to him he knowes not how, no which way to begin i In *Sodom* there was not righteous, but only *Lo*

or he would neuer haue wasted it with fire; none in the whole world, saue onely *Noah*, or he would neuer haue destroyed it with the floud. Till the Tree bee past hope, hee applyeth not his Axe. No, nor then but with much vnwillingnesse and great commiseration. He looketh at *Hierusalem*, & weepes to thinke on the destruction that shoulde come vpon it. He houles for *Moab*, he cries out for it; his heart doth mourn for them of *Kirhareseth*; He weepeth for the vine of *Sibmah*, as he wept for *Iazer*,

Luke 19.41

Iere. 40. 31.

Esay 16. 9. *Iazer*; he watereth *Hesh-bon* with his teares, and *Elaleh* is drunke with the ſhowers of his cõplaint, becauſe of the deſtroyer which is to fall vppon their Summer fruites, & vpon their Vintage. His wrath and indignation Iob. 64 6. hath many Motiues to incite it; but his mercy none. For all our righteouſneſſe is as a filthy Cloute; wee fade like a leafe, and our iniquities like the windes doe carry vs away; yet notwithſtanding he lookes down vpon vs from the throne of his heauenly grace, with

with the eye of Pitty & compaſſion; he remembers that wee are the workemanſhippe of his handes, and in the ende, out of the zeale of his affection towardes vs, he crieth out; *Thy iniquities O Iſraell, haue deſtroyed thee; but thy help is in me.* Oſe, 13. 9. He doth not onely tolerate our imperfections, but oftentimes he diſſembleth the knowledge hee hath of them; he turneth away his face, and will not ſee the ſinne, becauſe he would not puniſh the Sinner. There is no daie wherein to fauour the

transgressour hee doth not breake the Tables of the Law. Our GOD is a ielous God; he visiteth the sinnes of the Father, vpon the Children vnto the third and fourth generation of them that hate him; but sheweth mercy vnto thousands of them that loue him, and keepe his Commaundements. The Kingly Prophet therefore speaking of them both, saieth of the one; *Thy mercy, ô Lorde, is in the Heauens*; and of the other; *Thy Iustice, ô God, is like the hils*, to signifie vnto vs, that his

Exod. 20, 5.

Psal. 103, 11

his mercy doth as much exceed his iuſtice; as the high Heauens doe ſurmount the Hils. The holy one is milde and ful of gentleneſſe; free from anger, and of long patience. *Wee haue ſeene the Lord*, ſaid the Diſciples, but *Thomas* beleeues thē not; yet Chriſt forbeareth to reproue him, and commeth not till eyght dayes after to rebuke his incredulity, and euen then, the vttermoſt of his wrath, is onely this: *Put thy Fingers into my woundes, and thy hand into my ſide, and bee no longer* Eſay 27.4. Ioh. 20.26.

faithlesse. When sinfull *Adam* after his fall, had stoln as he imagined out of the sight of his Creator, idly conceiting peraduenture, that himselfe being hid, his fault wold not bee seene, God came not to correct him with a furious and hasty pace; he did but walk, and that against the winde, desirous (as it were) to bee detained in his proceedinges by that gentle blast: He walked against the wind saith the Text, not in the Morning, nor at Noone-day, but towardes the Euening, at the

Gen. 3, 8.

the very ſetting of the Sunne; ſo ſlow, ſo ſlack, & ſo remiſſe is this deare Father of ours in the execution of his iudgements. Hee dealt otherwiſe with the Prodigall; hee ſawe him no ſooner comming, but his heart was ouer-ioyed, hee ran vnto him, and hauing entertained him with kiſſes and kind embracements, hee calleth vnto his Seruants: *Goe quickly, bring me forth for him the pureſt Robe, kill me inſtantly the fatteſt Calfe, that wee may eate it, and bee merry, my Son was dead, and is aliue* Luke 15.22

Ezc. 36, 25

againe, lost he was, but he is found. So that his fauours are powred ou vpon vs with some violence, but his chastice

Cant. 5, 5.

mentes and his corrections are distilled drop by drop. My hart (saith he) shall not drop down vpon *Ierusalem* by the hand

2. Cron. 12. 7.

of *Shishak*. He is patient, & wold haue no man perish, but willingly draw all men to repentaunce.

Rom. 2, 4.

I will not therefore despise the riches of his bounty, and long sufferance; he seekes to leade mee by it to saluation, nor as one that is con-

tentious

tentions, will I diſobey the truth, and obey vnrighteouſneſſe; but I wil labour by continuance in well doing for honour, glory, and eternall life. I looke for new Heauens, and a new Earth according to his promiſe, and will be therfore diligent, that I may bee found of him in peace, without ſpot, and blameleſſe.

Eſay 65,17.

2.Pet.3.14.

XXXVIII.

PRayer is the Mindes Ambaſſador to God.

It is the onely Agent for the Soule; but if it haue not Faith and Humility for Assistants, it will neuer bee admitted to his presence. The one is so much interested in him,

Mar.11. 24 That whatsoeuer we desire when we pray, let vs beleeue that wee shall haue it, and it shall bee done vnto vs. The Woman that had so long bin troubled with the fluxe, did but touch the Hem of his Garment, & without further entreatie, he turned him about, and said vnto her: *Daughter,*

Math.9.22. *be of good comfort, thy faith*

hath

hath made thee whole. His graces are proportioned by this. *According to your Faith, be it vnto you*: ſaid he vnto the blinde, that came and beſought him for their ſight: And to the Captaine: *As thou hſt beleeued, bee it vnto thee.* The other is of that excellency, might, and power, that it maketh way for our *Requeſtes*, euen thorough the regions of the Ayre, & commands their paſſage thorow the thickeſt clouds. It vſhereth them into the Priuy Chamber of his imperiall Maieſty, &

Math. 9, 28.

Math. 8, 13.

obtaines both hearing and dispatch for them without stop or stay. The Prayer of the *Centurion*, sent forth in the behalfe of his diseased Seruaunt, was well accompanyed with both. *I haue not found* (saith our Sauiour of the first) *such faith, no not in Israell*; and for the last, it was not to be parallelled: *I am vnworthy*, (said hee, ô humblenesse of mind) *that thou shouldst enter vnder my roofe*: and by so saying, hee shewed himselfe worthy, not into whose house, but into whose heart the Lorde might

Luke 7.9.

might enter. By making himself vnworthy (saith S. *Chrisostome*) to receiue Christ into his Gates, he was made worthy to bee receiued of Christ into his Kingdome. But beside these, it had with it the encouragement of Charity, that with the more assuredness & better confidence it might appeare before him. To pray for our selues, proceedes from Nature, but to pray for others is the worke of Grace: Necessity enforceth vs to that; but brotherly loue exhorteth vs to this; And it

it is indeede a far sweeter sauour in the Nostrils of the Lord, thē that which ariseth from the sensitiue apprehensiō of our own misery: *I aduise you therefore* (saith Saint *Paule* to *Timothy*) *that first of all Supplications, Prayers, Intercessions, and Thankesgiuings be made for al men.* The word which we professe, instructeth vs by precepts and examples, that the conseruation of duty to the publique, should bee much more vnto vs, then the conseruation of eyther life or being, and that whatsoeuer

1. Tim. 2, 1.

euer good is Cõmunicatiue ſhould be preferred before that, which is but priuate and particular. S. *Paule* deſired to bee anathemized for his Bretheren; and *Moſes* to bee razed out of the Booke of life for the Children of Iſraell, ſuch was their zeale vnto the Church, and ſuch their feeling of Communion. I wil continually therfore labour to lift vp pure handes to Heauen without doubting. I will imitate the lowlineſſe of the Publican; and in my boſome will I cheriſh his meane con-

Rom. 9.3.

Exo 32,32.

Luk. 18.13

Math.6,6. conceite. When I pray I will not ſtand in the *Synagogues*, nor kneele in the corners of the ſtreets that I may bee ſeene of men; but I will enter into my Chamber, and hauing ſhut my doore, I wil cal vpon my heauenly Father. He ſeeth in ſecret, and ſhal reward me openly. In my Prayers I will bee mindfull of my afflicted Bretheren, that ſo the lord may be more mindfull of mee. God is exceedingly in loue with Charity; the very name thereof to him is as an oyntment powred out.

Cant. 1,1.

Shee

She is his onely darling; hee dooth kiſſe her with the Kiſſes of his mouth; when ſhee commeth to him, hee lodgeth her betweene his breaſtes, and neuer ſendes her from him but with ladē hands. The Gaoler waſhed *Paul* and *Silas* frō their ſtripes, and by ſo doing, himſelfe was waſhed from his ſinnes. Acts 16,33

XXXIX.

GOdlineſſe is not a thing hereditarye, nor can true Piety be bequeathed

queathed by Legacie; an vpright heart requireth much manurance; and is not gotten but by great Husbandry. *I had a Vineyard* (saith the Lord) *in a most fruitefull Hill, what could bee done, which I did not to it? Yet in the ende it brought forth nothing but sower Grapes; in steade of iudgment, it gaue oppression; in stead of righteousnes it affoorded crying.* The Nettle growes, where the Rose was looked for; and out of the Egge a Chicken is expected, but beholde a Cockatrice. The stock is often good, but

Esay 5.7.

but without continuall pruning, the Plantes degenerate. Out of the lodge of ADAM came murderous *Caine*; out of the Arke of *Noah*, impious *Cham*; out of the House of reuerend *Eli*, *Ophni*, and *Phinees* the Sonnes of *Belial*; out of the Court of *Dauid* came trayterous *Absalon*; out of the Schoole of Iesus, perfideous *Iudas*; & out of the company of the *Deacons*, *Nicholas* the Heretick. So that Vertues are not maintained by propagation; nor is a vertuous habite purcha-

sed

sed but with much sweat; It will cost vs the breathing, ere we can actually possesse it as our own Free-hold. There is not an *Elijah* nowe to graunt so hard & difficult a suite
2. King 2.9 at the redoubling of his Spirite; nor is there an *Elisha* residing heere, that is worthy to obtaine it. I will not therefore brag that I haue *Abraham* for my Father, but I will labour to doe the workes of *Abraham*; and when I
Iere. 9. 24. glory, I will glory in this alone, that I vnderstand & know the Lord to bee the only very God, who shew-

ſheweth mercy, iudge-
ment, and righteouſnes
in the Earth, and Ieſus
Chriſt, whom hee hath
ſent to be his onely Son, Luke 11.28
begot before all worlds,
which who ſo doth, ſhal
remaine for euer. For in-
deede it is not the womb
that bare him; nor the
Paps that gaue him ſuck
which are bleſſed; but
rather they that hear the
word of his Father and
do thereafter. Little had
it auailed the *Virgin* to
haue conceiued him in
hir Wombe, or *Simeon*
to haue receiued him in
his Armes, if by the Eye
of

of Fayth, they had not both perceiued, that hee was sent from heauen to redeeme the world.

XL.

SAthan is a bolde Intruder. Hee resides not alwayes in the Graues, nor is hee still abyding in the Desertes. You shall finde him sometimes in the company of Gods electe and chosen Children: *On a day, when they came and stood before the Lord, he likewise came and stood among thē.* Sometimes

Iob. 1. 6.

times among his Miniſters; *Iehoſhua*, the High Prieſt ſtandes before the Angell, and loe, the Deceiuer is at his right hand to reſiſt him. Sometimes again with his Apoſtles; *Haue I not choſen twelue*, (ſaith Chriſt) *and one of you is a deuil.* He is a gueſt that will come without great bidding: the leaſt caſt of our eie doth ſerue him for an inuitation, & the ſlighteſt complemēt will embolden him to be inſolent. If we make him our Companion, he will be preſently our Maſter. Ifhe get but a foot within

Zacha. 3.1.

Iohn. 6.70.

in our doores, hee will caſt vs out, & like a merciles diſſeiſour put vs by our right; nor ſhall it ought auaile vs to plead our Title, when hee is in poſſeſſion. I will bee alwaies therefore verye carefull how I ſuffer him to approch me. If I canot barre him my preſence, I wil deny him my countenance, and make him knowne by my lookes, that he ſhall not lodge in my heart.

Vnhal-

XLI.

VNhallowed thoghts are the Scouts of Sathan. He ſildome ſuffers them to lye idle in theyr Tentes, but ſendes them alwaies forth vppon diſcouery: Hee faſhioneth his attempts by their aduertiſements, and as hee vnderſtandes their paſſage, he reſtes aſſured of his own. Themſelues delight in pillage, and are therefore glad of theyr imployment. They leaue not

not a corner about the heart vnsearched, to find out an entrance. If the doores bee barred; they will assay to climbe the Walles, and get in at the Windowes. They doe with cunning manage their Captaines busines, and husband the least occasions to his best aduantage. It falleth out sometimes, that these straggling *Aramites* happen vpon some little Maide of the land of *Israell*, to wit, some simple and vntutored Soule, that strayeth from the way of Truth, and is altogether destitute

2. Kings 5. 2.

ſtitute of that heauenlie Conuoy of ſpiritual graces, which ſhould protect it from the craft and fury of the Aduerſarie, and hauing ſuddainely ſurprized it, lead it away Captiue to their leprous Generall. Sometimes againe theſe ſons of *Remmon*, theſe wicked *Berothites*, finding the minde vnfurniſhed of a Gaurd, and ſnoaring euen at Noone with honeſt *Iſhboſheth* in her owne ſecurity, doe enter ſtealingly vpon it, and in an inſtant cut the throat of it. I wil not therefore with the

2 Sam. 4, 6.

reprobate put far awaie the euill day, nor promise safety to my selfe, where nothing can bee looked for but Death & Danger. Mans life is a continual Warfare. The Prince of darknesse is his Enemy, who if need require, hath wherewithal to piece out the Lyons skinne; and when he cannot preuaile by open battery, will neuer sticke to compasse his designes by hidden treacherie. I wil endeauour therefore alwaies, as much as in me lyeth, to bee well prouided for the comming of the

Mat. 24,43

the Thiefe: Let it bee at what houre in the night he will, he ſhall finde me wakefull, if not watching; neuer ſleeping, though ſometimes peraduenture ſlumbring. I wil bruiſe the Serpent in the head, I will breake it in the ſhell. I wil not ſuffer a ſinfull cogitation to come to perfect groth: It ſhal die in the conception, and ere it neede the Cradle, poſſeſſe the Toombe. The Soule in caſes criminall (ſaith *Sidore*) hath the precedency of weaker fleſh; I wil driue it therefore from

thence, that this may not
Cant. 2.15. offend. I will striue to
catch the Foxes, the little
Foxes that destroy the
Vines. Blessed (I know
Psal. 137, 9. assuredly) is hee, that ta-
keth and dasheth these a-
gainst the stones.

XLII.

THE life of the iust is
a continual day. It is
not troubled at any time
with stormes, nor ouer-
cast with Cloudes, but
is altogether calme and
cleare. The Morning of
it

it is, when Chriſt the Sunne of righteouſneſſe doth ſhine out vpon the heart of one regenerate, and by the influence of his beames doth ſcatter & diſpierce thoſe miſtie vapours and exhalations of ignorance & ſtinking errour, which Sathan himſelfe had belched forth to hinder the ſoule from finding out the way of truth: the noon thereof is that hourely progreſſe and aſcent of ſpirituall grace, which brings them to the *Zenith* of all true perfection. *The way of the godly ſhineth as the*

Prou.4, 18. *light* (saith *Salomon*) beholde the Morne: *It encreaseth more and more vnto the perfect day*, beholde the Noone. After the iustification of wretched Sinners by the Law of Faith, there is a continued augmentation & supply of guifts, whereby their mindes are by degrees made fitter for the knowledge and vnderstanding of the loue of GOD, and by which afterwards they are entituled *Children of the light*, 1.Thes.5.3 *and Children of the day*. They are gone out of *Ægypt*, and dwell now in the

the Land of *Goshen*: they neede no Torch-light to direct their steps: there is a pillar of celestiall fire in their bosome, which like a Taper giueth light vnto their feete, and maketh them treade aright the paths of Gods commaundements. But alas! With the wicked it is nothing so. Their waies are as the darknesse, nor do they know into what daungerous places they may fal. They meet with blindnesse in the Morne, and grope at noone as in the night: they feele for the wall, as men that had

Iob. 5. 14.

Esay 59. 10

no Eyes; and in the day their feet doe stumble as in the twilight. The greater Luminaries to them are alwaies in Eclipse, & the lesser so obscured as help them little or not at all. I will study therefore continually, for holines, for pureneſſe, and sobriety. The night is past, the day is come, and nowe will I cast away the workes of darkneſſe, and put on the Armour of light. I will cloath my selfe with the Lord Iesus Christ, & take no thoght at all to satisfie the lustfull desires of the Flesh.

Rom. 13. 12

The

XLIII.

THe true Souldiour of Christ is known by nothing better then this valour. He that is faint and of a fearefull Spirit, is but a false vsurper of that name. The Lord of hoasts will none of so soft an edge, of such an yeilding temper vnder his pay. Those of his band are strong and valiant; they all handle the Sword, and are expert in warre; euery one hath his Fauchion on his

Deut. 20. 8.

Cant. 3, 8.

no Eyes; and in the day their feet doe stumble as in the twilight. The greater Luminaries to them are alwaies in Eclipse, & the lesser so obscured as help them little or not at all. I will study therefore continually, for holines, for pureneſſe, and sobriety. The night is past, the day is come, and nowe will I cast away the workes of darkneſſe, and put on the Armour of light. I will cloath my selfe with the Lord Iesus Christ, & take no thoght at all to satisfie the lustfull desires of the Flesh.

Rom. 13. 12

The

XLIII.

THe true Souldiour of Chriſt is known by nothing better then this valour. He that is faint and of a fearefull Spirit, is but a falſe vſurper of that name. The Lord of hoaſts will none of ſo ſoft an edge, of ſuch an yeilding temper vnder his pay. Thoſe of his band are ſtrong and valiant; they all handle the Sword, and are expert in warre; euery one hath his Fauchion on his

Deut. 20. 8.

Cant. 3, 8.

Thigh for the feare by night. They see the heauenly *Hieruſalem*, for which they fight before them, and had rather die one foot forwards, then adde many years to their life by one foote of retraite. They had rather faile in good and vertuous ends for the publike, then obtaine all that can be wished & desired for themselues in their own proper Fortune. The mouth of Wisdom hath taught them, that *A good heart is a continuall Feast*; and that the Conscience of good intentions in them-

Pro. 15.15.

themſelues, let their ſucceſſe be what it will, is a more continuall ioy to Nature, then all the politicke prouiſion a man can make, for ſtill ſecurity and peaceable repoſe. Such as haue wedded their affections to theyr owne particular; or any way betrothed them to the things of this world, and are backwardes eyther for that, or other like reſpectes in the hazzarding of their life and liuiug, he vtterly cathiereth. *Gideon* before hee doth encounter with the *Midianites*, diſcardes the Cowards

Iudg. 7. 3.

Cowards at Mount *Gilead*, & cleareth his camp of al such crackt and broken courages as fall to pieces before the presence of their enemy. So likewise *Iudas Maccabeus*, before he meete the forces of *Antiochus* at *Emmaus*, proclaimes a generall discharge to euery pale and milky liuer thoroughout his Army, and with all willingnes doth license their departure. I will at no time therefore giue place to any timorous conceit, but fortifie my heart with such a setled and vnshaken confidence,

1. Macca. 3. 56.

dence, that Affliction, come she neuer so hideously disguised, shall not appale me. The Lord Iesus is my Generall, and the hire of my valour a Crowne of immortall glory. Base were the resolution, that would not wish to dye vnder the conduct of so braue a Prince, for the purchase of so great a price. Hee maketh himselfe my precedent, and marketh out the way that I must march with the precious bloud, that gusheth out of his owne wounds. He calleth me after him, and

I will surely follow. No Death, nor Hell, shal driue me to a stand: I wi suffer with him in th conflict, that I may shar with him in the Co queſt.

XLIIII.

TO murmure again God argueth a wa of Grace; and to rei Affliction, sheweth a d fect of heauenly consol tion. He that hath kno ledge and is well instru ted, will vndergoe h croſſe with patience, a neith

Eccl. 10,26

neither ſtamp nor ſtorm to ſee himſelfe reformed. The Lord (he knoweth) when hee ſhootes his Darts, doth leauell higher then at the downefall of a wretched Sinner; and that howſoeuer hee bruiſe him, it is not with a Rod of Iron; howſoeuer he break him, it is not like a Potters veſſell, but as the Gold-Smith doth his Plate, to melt and faſhion it anewe. The Faſt is as delightful to him as the Feaſt, and the Vigile as welcome as the Holy-day it ſelfe. Hee doth eſteeme no otherwiſe of this

Pſal. 2,9.

this Worlde, then of an
1.King.6.7 outward place, in which the hard & stony mindes of such as God affecteth, must be hammered and polished by the hands of Aduersity and Tribulation, before they can bee fit to set in the Temple of that newe *Hierusalem*, which is erected by one of greater power and Maiesty then *Salomon*. But alasse! The heart of the fooliſh cannot conceiue of this. 'Tis like the Wheele of a Cart; the
Eccles.33.6 vaue thereof is not moistened with the Oyle of the Spirit, and doth nothing

thing therefore, but creak vnder the burthen. It is a veſſell, which indeede is void of all good vertues and abilities: It runneth only on the lees, let God but ſtrike it with his hand, and the founde it giueth, will be the ſignall of his emptineſſe. In a word, it is an Earthen Pipkin, which wanting liquor in it, is ready to cracke in pieces when it feeles the flame. I will beware therfore of murmuring, which auaileth nothing. The eare of iealouſie heareth all things, and the noiſe of him that mut-

Wiſ. 1. 11.

Num. 11, 1.

Ibid.14,30.

muttereth and repineth shall not bee hid. The Children of Israell were consumed with the Fire of the Lord, for their vniust complaintes: He would suffer none of them to enter into the Land of Promise, saue one *Caleb* the Son of *Iephunnah*, and *Ioshua* the sonne of *Nun*. Whatsoeuer therefore it shall please his will to lay vpon me, my will shall not refuse to beare it. I cannot in conscience but suffer somewhat for his sake that indured so much for mine. Let him deal with me

me therefore as he thinketh good, I will hold my toong with the Prophet *Dauid*, and keepe ſilence, becauſe it is his doing.

XLV.

VErtue is great in grace and eſtimatiõ with the king of heauen: they that embrace it are his onely fauorites. Hee dooth affect them wonderfully, and vſeth them at all times with great familiarity. Fiue hundereth ſixty fiue yeares did

Henoch

Gen. 5, 24. *Henoch* walke with him vppon the earth, and so delighted him with the softnesse of his carriage, and the sweetnesse of his conuersation, that hee took him wholly to himselfe, and of a *Pensioner*, made him one of his Chamber. Hee sent a Charret of Fire from aboue, to fetch *Elijah* to 2. Kin. 2. 11 him, and appointed a Guard of glorious Angels to attend it: hee did so long to enioy his company, that Death hee thought would bee too slow a Messenger to giue his desires a speedy satisfaction

faction & contentment, and did therefore ſend a Whirlewinde foorth to haſten his arriuall: The Lord is exceeding tender ouer the godly: he will preſerue his body as the Apple of his eye; he wil ſhield his ſoule from the power of the graue. The wickedneſſe of Man in former times was grown to ſuch a height, and his minde ſo deepely rooted in all euill, that GOD grew ſorry hee had euer made him, and was reſolued to deſtroy both him and all thinges elſe from of the Earth; but when he

he thought vpō vpright *Noah*, great was the care he took for the safety & preseruation both of him and his. He doth impart his secrets to the iust, and taketh the righteous for his bosome friendes. He would not hide from *Abraham*, that which hee meant to doe to *Sodome* and *Gomorah*. And when the Patriarke had begun to intercede for them, could but tenne persons haue been found vntainted with that foule corruption, wherewith the inhabitants of those two places were so generally infected,

Esay 41,8.

Gen.18,17.

infected, he would haue ſpared them all at his entreaty for their ſakes alone: as hee did *Zoar* at poore *Lots* requeſt: ſo eaſily doth hee ſubſcribe to the petitions and ſupplications of them that are ſounde and pure in heart. Let who ſo liſteth therefore ambitiouſly affect the countenance of worldly *Greatneſſe*, I and my Thoughtes wil ſerue the Lord. One day within his Courtes is better then a thouſande other where; and I would ſooner chooſe to be a doorkeeper in the Houſe of my

Gen. 19. 21.

Pſal. 84. 10.

Hos. 14,7.

my God, then to dwell in the tabernacles of profaine Impiety. They that rest vnder his shaddow shall reuiue as the Corn, and flourish as the Vine: their beauty shall bee as the Oliue-Tree, & their smell as *Lebanon*: But they that rely vppon the breath of man, their glory shal vanish as the morning Dewe, and as the smoak that goeth out of the Chimney. I will abandon therefore with *Moses*, the delicates of *Pharaohs* Table, to bee a Partner in all disastrous accidents with the Chil-

dren

dren of Iſraell, and deſire rather to lye at the gates of *Mordecai*, and be a ſharer in the afflictions of my diſtreſſed Bretheren, then ſtand with *Hamon* at the Kings elbow. Heere now is Grace, and by & by a graue: but loue and honour commeth there in the riere-warde of all trouble.

XLVI.

MAns heart is like a Houſe; the cloſer he keepeth it, the worſe it is: The doores & win-

dowes of it, must by a true confession of his sins bee set wide open to the Lord, that by the beames of his enlightning Spirit, the roomes thereof may be well ayred, and euery corner of it sweetned, against the comming of his Sauiour and Redeemer. *Open to me, my Sister, my Loue, my Doue,* (saith Christ vnto his Spouse, and in the Reuelation, *I stand at the doore & knock, if any Man open, I will come in vnto him, and will sup with him, and he with me.* He carrieth a good opinion & conceit, of those that

Cant. 5, 2.

Reuel. 3, 20

that are ready at the gate to giue him entertainement, or that at the leaſt no ſooner heare him, but with the greateſt ſpeede they let him in; hee will miniſter comfort and conſolation vnto them, that by repentance make knowne vnto him theyr cares and grieuaunces. But ſuch as will not acknowledge his voice, nor make him entrance when he calleth at the firſt, do but awaken his iealouſy, and giue him cauſe to doubt, that all is not wel within; They haue aſſuredly ſome *Vnder-ſitters*,

that dare not abide the presence of authority, & either for that, or some such like cõsideration are slacke in his admission. I

Psal. 32.5. will confesse therefore against my selfe, my wickednesse vnto the Lord, and hee shall forgiue the forfeiture of my mis-

Pro. 28.13. deedes; I wil discouer to him mine iniquities, and he shall cleanse me from all vnrighteousnes: who so hideth his transgressions shall neuer prosper; but hee that confesseth and forsaketh them, shal bee sure of mercy. The Thiefe before the Iudge approach,

approach, doth conuay out of his owne cuſtody, euen euery trifling thing, the poſſeſſion whereof he cannot iuſtifie to be lawfull, I will imitate him in this, and beforeſuch time as death ſhall come to apprehend me, I wil clear my hart of whatſoeuer may be any way ſuſpected; Whilſt I liue, and am in health, I will diſcloſe my faultes and imperfections to the Lord; I will giue him an inuentarie of my workes and weakneſſes, that by ſo doing, my thoughtes may be eſtabliſhed. If I

Eccl. 17, 27

Prou. 16, 3.

perceiue at any time that my conſcience hath ſurfeited vpon the ſeeming ſweetes and pleaſures of this World, I wil according to the Wiſe-mans counſell, ariſe, goe out, and vomit, that then I may take my reſt, & keep my Soule from ſickneſſe and diſtemperature. The guilt of Sinne is an Impoſtume in the minde; If I feele it in my boſom, I will apply that to it, which may draw the corruption to the outward partes; If it breake within, it endaungereth the life, but if the rupture of it

Eccl. 13,21

it chance without, there may be hope of recouery. I will vnwrap the Vlcers of my soule, and expose them to the viewe of Christ, that hee may heale them. Vnlesse I do acquaint him with my burthen, how can I hope to bee refreshed by him?

XLVII.

THE hart of the fooliſh is a broken Veſſell; Charity will none of it; It is not a Potſhard that will ſerue her turne. *Thou ſhalt loue the Lorde thy God* (ſaith ſhe) *with al* Eccl. 21,14. Luke 10,27

thy Soule, and withall thy Thought, and withall thy Might. Such as vnderhand haue ſworn allegiance to Hypocriſie, and are in minde the ſeruants of Impoſture, cannot endure to heare of this.

Hoſ. 10, 2. They will deuide themſelues into ſeuerall portions, & what the world doth leaue, they will bequeath to God, makes no ſcruple if neede require, to holde a Candle for their owne aduantage,

Mat. 17. 15. both to *Michaell* and the Serpent. They are like that Lunatik in the Goſpell; one while they fall into

into the Fire, another while they ſlip into the Water: And hence it is, that they be neither hot nor colde; by reaſon whereof the Lord ſo vtterly diſtaſteth thē, that he will ſpue them out of his mouth, and ſuffer thē to ſlide continually from bad to worſe, till in the end, as men not ſenſible of their eſtate, they dye impenitent, and not ſo much as toucht with any deteſtation or diſlike of their fore-paſt enormities. They ſtand in a degree of warmth, which doth embolden Sathan

Reuel. 3, 16

to assaile them; he neuer feareth to bee midling with them in this medling state: but were they thoroughly heated with the flames of a sincere and vndisguised zeale, as they ought to bee, hee would not dare once to come neere them. He resembleth the Fly, which neuer setleth it selfe vpon the seething pot, but is alwaies exceeding busie, where there is an indifferency of heate. Hee that contentes himselfe with the Water of *Iohn*, and doth not seeke to be baptized of Christ with fire

Luk. 3, 16.

fire and the Holy-ghost, is made the only But and scope of his attempts. It is not therefore a superficiall ayring that shall satisfy my cold desires; I will so heate them in the well-kindeled flames of true Deuotion, that like a fearing-Iron, hee shall no sooner stretch out his hand to touch mee, but I will brand him for his bolde presumption, and for euer after make him so fearefull of mee, that when hee seeth me, though at neuer so great a distance, he shall come creeping towardes mee like

like a Spaniell with his belley on the ground, he shall cry out to me with an extended voice, and say; *What have I to do with thee, thou Servant of the most high GOD? I charge thee by thy Lorde and master, that thou torment me not.*

Mark 5. 7.

XLVIII.

THe Crosse of Christ is that Rod of *Moses*, by which the Deuil, that spirituall *Pharaoh* is strooke with such diuersity of plagues, that at the

the last he is enforced to driue from him, those which ere while he wold haue drawne vnto him. It is a glorious and immortall monument, erected as a Trophy by the hand of Victory, to the dishonour and confusion of that oppressor and insulting Tyrant. Hee standes aloofe, and stares vpon it with an enuious eie, but is affraid to draw neere vnto it, least hee and his temptations might chance to bee deuoured by it, as were by that the Serpents of the Enchanters. It is that blessed

bleſſed Tree, with the boughs whereof the waters of *Marah* were made ſweete: It altereth the bitterneſſe of Tribulations, and makes the Cup of the Lord, which of it ſelfe is exceeding ſharpe, delightful to the taſt: *I take pleaſure* (ſayth Saint *Paule*) *in all repruches and perſecutions for his ſake*; & the Apoſtles, after they had been beaten by the appointment of the Counſell at *Hieruſalem*, departed thence with cheerefull countenances, reioycing that they were reputed worthy

2. Cor. 12. 10.

Acts 5, 41.

thy to suffer rebuke for his Name. It is that princely Scepter of *Ahasuerosh*, which beeing stretched out, dooth license our approach vnto the Throne of his Celestial Grace. It is that key of the Kingly Prophet, which hath opened vnto vs the greatest misteries, and the profoundest secrets that were euer heard of. It is that ladder of the Patriark, by which our passage into heauen is easier nowe, then euer it was before. In a word, it is that golden Candlesticke, in which the life and

John 1, 4. and light of men was set, whose brightnesse was so great, that the *Centurion* by meanes thereof, euen through the *Ægyption* darknesse of those times, was able to discouer his Diuinitie, when oppresst with feare, hee cryed out and said; *Truely this was the Sonne of the liuing God.* I wil not therfore reioice in any thing, but in the Crosse of our Lorde Iesus Christ, by which the World is crucified vnto me, & I vnto the world. Night & day will I make it the subiect of my Meditation; and so

Mat. 27.52

Gal. 6. 14.

so I may attaine to the knowledge of this, I will not esteeme of any other wisedome whatsoeuer. What doctrine is it, which is not heere comprized? His passion is the Epilogue of all. There is not any thing, either in Heauen or in Earth, but as the Apostle saieth, is recapitulated to the full in Christ. Mount *Caluary* shall therefore bee my Schoole, and the Booke which I will reade, shall bee the lanched side, and bloudy bosome of my blessed Sauiour. I will thinke vpon his wounds,

1. Cor. 2. 2

Ephe. 1, 10.

I will consider his skars; & the prints of the nails, shall bee as breathing-stops to helpe my Contemplation.

XLIX.

AS Siluer drosse ouerlaid vpō a Potshard,
Pro. 26.23. so are burning lips, and an euill heart. Hee that dwelleth in the Heauen doth abhorre it, and will for euer haue it in derision. It is not complement that pleaseth him. The Kinges Daughter was all
Psal. 45, 13. glorious within, or little

world

would the Lorde haue eſteemed her ſumptuous cloathing of Broidered Gold. If the in-ſide of the Veſſel be not cleane, let the out-ſide bee as glorious as it will, our GOD will none of it. The Figge-Tree was delightfull to the Eye, but yet it could not eſcape the curſe. He wold haue nothing ſeem that which it is not. *Eyther make the Tree good, and his fruite good* (ſaith he) *or the Tree euill, and his fruite euill*; worſhip either God or *Belial*, and halt no longer betweene two opinions. For Mat. 12. 33.

For one to haue the *Voyce of Iacob*, and the *handes of Esau*, is a degree of Hypocrisie beyond his knowledge, apprehension, and conceite. The thought of it doth cleane amaze him; *How can you ô ye viperous brood, when your selues are inwardly nothing else but filth and putrifaction, vtter thinges that are of a differing constitution? For out of the abundance of the heart, the mouth speaketh.* So that in vain it is to call him, *Maister, Maister*, vnlesse withall we doe the thinges which hee pro-

Luke 6.6.

pounded

poundeth. Our righteousnesse must exceede that of the Scribes and Phariſes, or we ſhall neuer enter into the Kingdome of Heauen. I will not therefore be like the blinde and lame, that ſit begging at the entrance of a Citty, and ſhew the way to them that paſſe along, but ſet no foote in it themſelues; I will accompany them my ſelfe vnto the place; and alwaies as neere as I can, countenaunce a godly precept with a good precedent. The word of the Lord is called a Sword; Take

Math. 5, 20.

Ephe. 6,16. *Take the Sword of the Spirite, which is the word of God*; It cannot bee employed but by the hand. And hence it is, that in sundry places of the Scriptures we read in the originall, that it was in the handes of his Prophets; as namely, in the Esay 20,2. hand of *Isaiah*, in the hand of *Haggai*, in the Mal. 1.1. hand of *Malachi*, &c. to signify vnto vs, that the instructions which we giue our brethren, should not consist so much in wordes, as in workes and good examples. He that can doe that, which he

saith

saieth, hee alone is that *Salt of the Earth*, which shall neuer loose his sauour; hee alone is that *Citty on a Hill*, which cannot be hid; in a word, he alone is that *Candle in the Candlestick*, which giueth light to all that are about it, and shineth out so clearely and so brightly, that they which see it cannot but glorifye the Lord which is in heauen. I will continually therefore so speake, and so do, as one that looketh to be iudged by the Law of Liberty. Christ Iesus hath left me an example, that

Math. 5,13.

Iames 2.12

Ioh 13 15.

that I should do, euen as hee that hath done, and surely I will striue to followe it in all thinges, as *Moses* did that patterne which was shewed him in the Mount.

Exo. 25, 40.

L.

THe World abounds with men of corrupted and depraued minds. It is the harbour of headstrong Rebelles, which haue sworne the downefall and destruction of true *Piety*; and mucha-

do

do ſhe hath to finde one angle out in al this ſpaticus Round, in which ſhe may reſt ſecure from their aſſaſſinous & murthering handes. A vertuous deede cannot eſcape the forked tongue of venemous *Detraction*, nor a good intention finde paſſage for it ſelfe, but with exceeding oppoſition. *Moſes* & *Aaron* ſhal no ſooner goe about to diſcharge their dutyes, but *Iannes* and *Iambres* will bee ready to reſiſt them: the *Baalites* will continually be buſy with *Eliah*: and plain *Micheas*

2. Tim. 3, 8

1. King. 22. 11.

Nehe. 2. 19

ſhall no ſooner ſtirre a-broad, but *Zidkÿah* will bee butting at him with his Iron hornes. Where Chriſt is, there are the Phariſes; where *Simon Peter* is, there likewiſe is *Simon Magus*; and where Saint *Paule* is, there are the falſe Apoſtles, that what the right hand of the Lord doth raiſe, the left hand of the Deuill may deſtroy. Whilſt our abiding place is here, we ſhall alwaies meete with many rubs and lets to interrupt the ſmoothneſſe of our courſe in iuſt proceedinges: but this ſhall

not abate my reſolution: I will ſtriue to franchiſe and ſurmount al difficulties: Nor Sinne, nor Sathan ſhall ſo ſtrongly barricado vp my paſſage, but by the aſſiſtaunce of the holy Spirite I will make thorough them to my aymes. Hee that wrought in mee the *Wil*, ſhall likewiſe worke in me the *Deede*; and as he gaue me the grace to begin, ſo ſhall he grant me the power to goe on. I am freede from the yoke of bondage, and now, nor death, nor life, nor Angels, nor principali-

Phil. 2,13.

Rom. 8. 38.

ties, nor powers; nor things present, nor thinges to come, nor height, nor depth, nor any other creature shall be able to seperate mee from the loue of God, which is in Christ Iesus our Lord.

LI.

Prou. 9, 3. WIsedome is a princesse of extraordinary State and Dignitie, many honourable Virgins doe continually attend her. She hath hewn out her house of seaven pillers, and hath sent out her

her Maides to call men to the wals and Towers of her Citty; but there are ſome that wil not indure to haue their paſſage made by them: they are they ſay, inſpired frõ aboue, and as *Eliah* was fed by Crowes, ſo are they by Angels, not with meate nor breade, but with a hidden kind of celeſtial *Manna*. They ſcorn thoſe groſſer introductions of ſchool *Philoſophy*, and thinke they cannot admire Gods power and authority as they ought, if in things Deuine they ſhuld attribute any force

1 Cor. 2. 14 to human reason. Their vsuall discourses are, *The natural man, not the things that are of God, for they are fooliſhneſſe to him: he cannot comprehend them, becauſe they are ſpiritually diſcerned*; and *That the* Cor. 1, 19 *Lord hath threatned to deſtroy the Wiſedome of the wiſe, and to caſt away the vnderſtanding of the prudent.* Againe, the word and preaching of S. Paul ſay they, ſtood not in the 1. Cor. 2, 4. enticing ſpeech of man, but in plaine euidence of the Spirit, and of power. What ſhould we therefore do but vtterly aban-

don

don thoſe needleſſe Arts and Sciences, which are (as the Apoſtle ſaith) the rudiments of the world, and not after Chriſt? As if the way to bee ripe in faith, were to be rawe in wit and iudgement, as if reaſon were an enemye to Religion, Childiſh ſimplicity, the Mother of diuine ſufficiency. The name of the *Light of Nature*, is growne hatefull to them, the *Star of Learning* is no better thoght of, then if it were a diſaſtrous and vnlucky Comet; or as if God had ſo accurſed it, that it ſhould Coloſ. 2, 8

neuer shine out in things concerning our dutye any way toward him, but bee esteemed as the Star of *Remphan*, or as that in the *Reuelation* called *Worme-wood*, which beeing fallen from Heauen, maketh Riuers and fountaines of Waters, into which it falleth so bitter that men in tasting them do dye therof. The word of GOD (say they) is a two edged Sword, as for the Weapon of naturall Reason, it is as the Armour of *Saul*, rather cumbersome about the Souldier of Christ, then needfull,

Reuel. 8, 10

needful, wheras indeed it is, as that which slew *Goliah*, if they bee as *Dauid* was, that vse it. Poyson may com frō out a Rose, and out of Hemlocke Honie may bee drawne; but then a Spyder must not sucke the one, nor a Bee the other. I will not therefore be affrayde to imitate the *Hebrewes*, who at their going out from amongst the *Egyptians*, took from them all the Gold and Siluer that they could, & afterwards made a Tabernacle of it to God in the desert; nor *Salomon*, who refused not

to accept both Woode and Workemen, Cædar, and Firre from the hands of *Hiram* king of *Tyre*, for the erecting of a house vnto the Name of the Lorde his God. There is in the world no kinde of knowledge, whereby any part of truth is seene, but wee iustly account it precious; and that principall trueth in comparison whereof all other knowledge is vile, may receiue from it som kind of light. So that whether it be that Mathematicall Wisedome of the *Egyptians* and *Caldeans*, where-

wherewith *Moses* & *Daniel* were so richly furnished: or that Naturall, Morall, and Ciuill wisedome of the Græcians, which the Apostle Saint *Paul* did bring from *Tarsus*: or that Iudaicall, which he learned sitting at the feet of *Gamaliell*, I will by no means detract from the dignity therof, least by so doing, I should iniure euen God himself who beeing that light, which none can aproach, hath sent out these lights whereof we are capable, euen as many sparckles resembling the bright fountaine

Fountaine from whych they rise. That the lawfull vse and application of prophane authoritie, can bee no preiudice to sacred Writ; howsoeuer therefore I drinke of the Waters of life with Christ, yet will I not let as occasion serueth, to drawe at the Well with the *Samaritan*.

LII.

THe Pride of a man shal bring him low, but the humble in Spirit shall enioy glorie.

He

He that delighteth himselfe in the contemplation of his own greatnes, and when hee vieweth the statelinesse of his high-built Palaces, doth vaunt out of a swelling Spirit with *Nebuchadnezzar*; *Is not this great Babel that I haue built for the house of the Kingdome, by the might of my power, and for the glory of my maiesty?* Dan, 4, 27

A voyce from Heauen shall tell him presently, that he shall bee vtterlie depriued of the societie and commerce of men, and bee enforced to take vp his dwelling with the Beasts

Beasts of the fielde. He that shal say in his heart, *I will ascend vp into Heauen, and exalt my Throne aboue beside the starres. I will sit vppon the mount of the congregatiō in the sides of the North; I will climbe aboue the height of the cloudes, and I will bee like the most High*; He shal be thrown with Lucifer the sonne of the Morning downe into the lowest pit. And to him that presumeth on the multitude of his merits, it shall be sayd, *Thou sayest I am rich, and increased with goodes, and haue neede of nothing;*

Esay 14.13.

Reuel. 3. §17

and

and knoweſt not that thou art wretched, and miſerable, and poore, and blinde, and naked. The Publican did neuer boaſte of his vprightneſſe, nor did he brag of his tything Mint and Cumin, yet hee was iuſtified, when the *Phariſe*, notwithſtanding his former purity, was clean reiected. Hee that is proude, is like a *Glowworme*, hee carryeth an outward ſhew of pomp and glory in the darknes of this worlde, but in the day of iudgement, when Chriſt the Sun of Iuſtice ſhall appeare, hee ſhall looſe

looſe his luſter, and hys light ſhall ſeeme as if it were extinct. The eye of *Ignorance* may highly value him, but the touch will ſhewe him to bee counterfait and baſe. Let who ſo liſteth therefore go ſettle his ambition in the Plaines of *Sennaar*; let him depart with wicked and voluptuous Worldlinges from the Eaſt, and ſeeke to purchaſe a name vnto himſelfe elſe-where; there is a Star, which calleth me thither ward, and I will follow it, till I come vnto the Maunger, where

Gen. 11, 2

the

the meanneſſe of my Saiours byrth ſhall make me cal to mind the baſeneſſe of mine owue. I will obſerue the lowlyneſſe of that bleſſed Lambe, and with the thought of his humility giue life to mine. There is nothing in mee that is ought, which I haue not receiued. When I ſhall therefore offer vppe my heart vnto the Lorde, I will bury all preſumption in the apprehenſion of humane weaknes, and high conceits ſhall languiſh in the conſideration of my owne vnworthineſſe.

Leuit. 1. 16

thineſſe. It is a Turtle the Feathers of it must be plucked off, and the maw thereof pulled out, and caſt vppon the East ſide of the Aultar, in the place of the aſhes, or God will not accept it for a Sacrifice.

LIII.

SInne is a great burthen, the weight thereof did cracke and ſunder the very heauens, and through the bowels of the earth did force a paſſage to the loweſt hell

It broke the backe of all the creatures, and made as I may ſay, *Nature* her ſelfe to hault. There was no part in all this vniuerſall *Frame*, but was thoroughly bruiſed, if not broken. All things were vtterly diſioynted vvith the fal. The *Sphears* were put beſide their purer influence, & the Elements ſo confounded with the violence of the ſhocke, that cõtrary to their naturall and inbred motion the Fire came down and burnt *Pentapolis*; the water roſe vp, and drowned the Worlde. There was not Gen. 7, 17

not any thing could be
found so stiffe or strong
which did not yeild. The
Hab. 3. 6. euerlasting Mountaynes
were shiuered, and the
auncient hilles did bow.
Yea, God himselfe, who
Gen. 3, 8 sate til then vnmoueable
vppon the square base of
his Mercy, and tooke no
care but how to please
vs, did then arise out of
his seat, & with the foote
of Iustice measured the
walkes of *Paradise*. The
Num. 16, 32 Earth did sink vnder the
sinne of *Dathan* & *Abiron*
as too weake a prop for
such an vnsupportable
loade: And so indeede it
doth

doth euen vnder vs. For what are our Graues & Sepulchres, but ſo many proofes and witneſſes of the heauineſſe thereof: but for which, the verie waters would haue been able to haue ſuſtained vs as they did Chriſt our Sauiour. But this alas! is nowe; In the day of Iudgment *it ſhal be vtterly broken, it ſhall bee cleane diſſolued; it ſhal reel too & fro like a drunken man, and ſhall be remoued like a tent, the iniquitie thereof ſhall be heauy vpon it, ſo that it ſhall fall, and riſe no more.* Iſa. 24, 20.

To him therefore that came

came into the World to help the Lame, will I become while the time doth ſerue, an humble ſupplyant, and beſeech him earneſtly, that hee would vouchſafe to cure my Cripple ſpirit, and withall, eaſe it of that grieuous fardle vnder which it groaneth, that ſo I may be able to walke vpright in the path of Gods commaundements. The way to Heauen is exceeding ſteep, I muſt be free from all encumbrance, or I can make no expedition.

Mat. 11. 5.

World-

LIIII.

WOrldly pleasure is the bane of heauenly contemplatiõ; and a minde distracted with many thinges, cannot mind as it ought that one thing which is necessary. The blessed Virgin during the time of her painefull flight, did neuer want the company of her beloued Son; shee was continually with her, whilst shee liued as an exile in the Land of *Egypt*, but when she went vp to *Hierusalem* to the feast, shee lost him presently. As long as Luke 2. 42.

as the *Thesbite* remained in the solitary Wildernesse, he was deliciously fed by the Lordes owne hand, but when he made his repaire to populous and frequented places, his wantes grewe such, that a poore Widdowe was faine to releeue him with a peece of bread. Our God is the GOD of peace; he wil not abide in a tumultuous breast. His Tabernacle is in *Shalem*, and his dwelling in *Sion*. Hee would not set foote vpon the earth, til all the Nations of the same had linked themselues toge-

Psal. 76.2.

ther

ther in loue and amitie, & that a friendly compo-
sition was made the peri-
od of all hostile differēce.
His Image can no more
bee seene in an vnsetled
hart, then the shaddowe
of a man in troubled wa-
ter. We must calme the
blustrig motions and di-
stemperatures of our af-
fections, or wee shall ne-
uer enioy the sweetnesse
of ghostly consolation.
The Children of *Israell*
did receiue no *Manna*, till
they had past the raging
Sea, and were come into
the quiet desert. The A-
postles were sitting in a

Actes 2. 2

1 King. 19, 12.

Chamber priuately, whi they receiued the Comforter; and *Elijah* stood alone in the entring of a Caue, when the Lorde not in a tempestuous whirlewind, nor in a violent Earthquke, nor in a storme of fire, but in a soft and gentle sound appeared vnto him, who thereuppon couered his face immediatly with his Cloake, that nothing might withdraw his sight from the full beholding of such inestimable glory. I will retire my self wholy therfore from the world; I wil Cloyster vp my

my senses from the de-
lights and vanities there-
of; they shall no longer
frequent the meeting pla-
ces of profaner mindes;
My hart shall bee a Cell,
wherein my Thoughtes
being throughly weaned
from the desire of all trã-
sitory pleasures, shal sing
cõtinually with a sincere
and mortified affection,
Halleluiah, *Halleluiah* to
the King of Kinges. *Za-* Luke 19.3.
chæus could not possibly
see Christ Iesus in the
crowd, but when he had
him in his House alone,
his eyes were satisfyed
with the view of that ce-

lestiall obiect. The short-liued recreation that Iniquity brings with it, shal not lodge within the circuit of my bosome, I knowe that the laughter of a mad man, is a griefe to his friendes; and the mirth of a Sinner dooth make an Angell mourn; I will from hence-foorth therefore furnish my selfe with a religious & godly sorrow, and being so prouided, I will run and seek for my blessed Sauiour. His Mother founde him not till shee had greeued exceedingly; nor *Marie Magdalene*, till shee had wept

Luke 2.48.

wept exceſſiuely; they both lamented & mourned bitterly, as *for the loſſe of an onely Sonne*, or they could neuer elſe haue heard of him. I will not hope for better hap, but encourage my ſelfe by their example.

Iohn 20. 11

Iere. 6. 26.

LV.

THe blewneſſe of the wound ſerueth to purge the euill, and the ſtripes within the bowels of the belly. For it is indeed the after-wiſdome, and *Epimethean had I wiſt* of mortall men, neuer to looke vp vnto Heauen for help, but in the midſt

Pro. 20, 30

of their affliction. And then, *Come* say they, *let vs returne to the Lord, for he hath spoyled vs, and hee wil heale vs; he hath wounded vs, and he will bind vs vp*. In their prosperitie they growe forgetfull of him that made them, and neuer thinke vppon the Crosse of Christ, til they be croſt themselues. Till *Paule* was strooke with blidnesse, he neuer asked Iesus of *Nazareth* what was to be done; nor did the Prodigall acknowledge his fault, til hunger forced him to returne. *Manasseh* remembred not to

Hos. 6.1.

2 Cron. 33. 12.

to pray vnto the Lord, til he was in tribulation, & then he humbled himself greatly before the GOD of his fathers. The carnal man will quickly ryot in his groth; if he bee not, either by infirmities, reproaches, necessities, persecutiõs, or anguish suppressed and kept downe. *When I am weak* (saith the Apostle) *then am I strong.* And hereupon the kingly Prophet desiring the conuersion of sinfulmen, *Fill their faces, O Lorde,* (saith he) *with shume, that they may seeke thy Name;* and in another place. *Let*

2. Cor. 12, 10.

Psal. 83. 16.

thy chastisements and thy corrections bee multiplyed vppon them, and they will hasten to thee out of hand. They may be likened to a seruant that obeyeth not his Maister, but when his Sword is drawne; or vnto Swine, that till the comming of the storme, will not leaue their wallowing in the mire. Nay some of them there are, so desperately enamoured with that painted *Iezabell* (Iniquity) that no indifferent meanes can weane them from her allurements: they must of necessity be deliuered vn-

1. Cor. 5, 5.

to

to Sathan, for the destruction of the flesh, or their Spirit will bee hardly saued in the day of the lord; And such were *Hymenæus* and *Alexander*, whome *Paule* surrendred vp vnt o him, that they might learne not to blaspheme. 1 Tim. 1. 20

A thing exceeding strange, and like to *Sampsons* Riddle; That out of the deuourer shold come meat, and swectnesse out of the strong; yet so it is. Iudg. 14. 14

Vice sheweth it self vnder his Roofe, euen in the height of her bestiality; the nakednesse thereof is quite discouered: no part

of hir deformity but here is ſtalled out to the full ſhowe, and thrice thrice, wretched is that man, whome this cannot diſtaſt. With al ſubmiſſion therefore, both of heart and minde, will I drinke the Cup which my heauenly Father ſhal put into my hand; the bitterneſſe thereof ſhal not affright mee; 'tis for the ſtrengthening and recouering of my crazy ſoul, and I will not grudge to take it. I will repaire vnto the Lorde for helpe while my hurt is green, if once it putrify, there is

no

no vſe of *Linitiues*; it cannot poſsibly be cured but by *Cautere* or *Inciſion*. I will obey the ſummons of his glorious miniſters, and not ſtay til I be called by him: His voice is terrible as thunder; it breaketh the Cædars, and maketh *Lebanon* and *Shrion* leape like the younger Vnicornes; it diuideth the flames of Fire, and maketh the Wilderneſſe of *Kadeſh* to tremble: at the ſound thereof, the Hindes doe Calue, and the Forreſts are diſcouered. Let *Moſes* therefore talk with me,

Pſal. 29. 6.

Exo. 20. 19.

me, and I will heare him; but let not God talk with me, least I dye.

LVI.

SLoath is an enemy to Christian Vertues, & he that serueth vnder the Lord of hoastes, must labour to auoide it. His Souldiers must be still in action, and vppon their march. To make a stande in the way of righteousnesse, is as distastfull to the King of heauen, as to retyre. The man of God that came vp from *Iudah*, to propheſie to *Ieroboam* the destruction of the altar,

King 13.24

tar, though ſeduced by the Spirit of *Vntruth*, did pay the ſame forfeiture for his lingering, which the Wife of *Lot* did for her looking backe. And it is auouched by the Oracle of heauen, That he which is ſloathfull in his worke, is euen the Brother of him that is a great waſter. I will awaken therefore my ſluggiſh thoughtes, and with the preceptes of my bleſſed Sauiour, will I quicken their dull motion. Standing waters doe quicklie putrifie, and without exerciſe, the healthieſt conſtitution Prou. 18,9.

stitution waxeth faint & feeble. The Canker doth consume the Brasse, and rust the Iron, if they bee not vsed; yea, the lustre of the purest Golde abateth by beeing long imprisoned in the Coffers of the Couetous. The Lorde therefore shall enlarge my heart, and I wil run the way of his Commaundementes. In vaine hath hee receiued the grace of God, that doth not showe some signe of his proficiency. I wil imitate those Kine, that carried the Arke from *Ekrō*; who lowed as they went,

Psal. 119. 32

1. Sam. 6. 12

and

& alwaies kept one path, not turning till they cam vnto *Bethſhemeſh*, eyther to the right hand or the left; I haue already charged my ſhoulders with the yoake of my Redeemer, and am entred into the ſtraight and ready way; no worldly conſideration or reſpect ſhall make me ſlacke my pace; I will onwards ſtill, and not ceaſe to ſigh vnder the burthen of it for my ſinnes, till I come vnto the glorious habitation of my bleſſed Sauiour Chriſt Ieſus, the Son of euerlaſting righteouſnes.

God

LVII.

GOD is the Well-spring of true knowledge & eternall wisedome, from whence those Fountaines of liuing Waters flowe, which who so tasteth of, shall neuer thirst. It is hee that searcheth the heart and reines; it is he, that declareth vnto man what is his thought. Hee knoweth all things intuitiuely, and nothing can bee hid from his discerning Eye. But yet such is the loue hee beareth vs, that willingly & wittingly hee suffereth himselfe to bee deceiued by vs. Hee proffereth vs the Kingdome of

of Heauen at a low rate, as if he knew not iuſtly the worth therof. The Apoſtles bought it of him for a leaking Fiſh-Boate, and ſome few broken Nets to boote: *Zacheus* had it for halfe his goodes: the Widdow for her mite: and ſome (O happineſſe beyond all hap!) for a Cup of colde Water onely: Nay the good will alone, and ſincere affection of many towardes it, hath beene accepted, and thought ſufficient for the purchaſe. Whatſoeuer we haue of him is vndervalued; but he hath nothing from vs, which is not ouer-bought. Our earthly bodies coſt him the ſhedding of his moſt pretious blood; our cankered ſoules the laying downe of his

his immaculate and spotlesse life; and what alas! is there in vs (poore sinfull wretches that we are) which may de-
Mat.19.29. serue such an inestimable price. Hee giueth vs a hundreth folde more then hee taketh, and suffereth himselfe to bee beguild euen with vnequall shares. For many times wee giue our youth to Sathan, and our age to him, who notwithstanding hee should haue both doth take it quietly, and like a gentle Creditor is content with any thing from a bad Debter. But this conniuence, & kinde forbearance of his, shall not embolden me in any careleſſe course. All that I haue will I giue vnto him, yet thinke that al too little for so great

great and glorious an inheritance. Whatsoeuer I pay, nothing can equall it in estimation. The whole world, in comparison hereof, is not to be valued, no not at the lost groate. I will consider how dearly my redeemer bought me, and endeauor to render vp my selfe in that regard, into his hands, as pure and perfect both in mind and body as I can: I wil consecrate my selfe vnto the Lorde in the strength and vigour of my yeares, and in my flourishing and able daies will I deuote my selfe to the seruice, and inuocation of his most holy name. Hee that diuideth ill, though he offer well, cannot but offend. Luke 15,8.

The

LVIII.

THe waies of the Lorde are in the Whirle-winde and the ſtorme; the clouds are the duſt of his feete. *Baſhan* and *Carmel* waſt at his rebuke, and the floure of *Lebanon* doth wither. The Mountaines retire from before him, & the hils do melt. His Maieſtie is great, his power wonderfull; yet many wayes there are, and many meanes to vanquiſh & ſubdue him. At the ſight of our dejection. *His heart is turned within him, and his repen-*

Hoſ. 11, 8.

tings

tings are rouled together. He muſt of force reuerſe his iudgements, and ſtay to execute the fierceneſſe of his intended wrath. But when with a zealous and feruent ſpirit we doe encounter him in prayer, then doe we bind him (as it were) hand and foote, that hee cannot ſtirre. *Let mee alone* (ſaide hee to *Moſes*) *and giue my fury leaue to wax hot againſt this people.* But the Prophet continued his charitable interceſſion, and would not ſuffer him to goe, till he had changed his minde. Hee had determined the death of *Hezikiah*, & by the mouth of *Iſaiah* willed him to put his houſe in order, for hee ſhould not liue, but the King hauing notice of

Exo. 32, 10.

Eſay 38, 1.

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but the King hauing notice of

of this firme arreſt, turned his face vnto the wall, & by the vertue of his prayers and teares preuaild ſo farre, that
Mat. 15, 22. in the end, *Vixit & vicit*, he both liued and ouercame. By this the woman of *Canaan* did ſurmount that ſetled hardneſſe, whereof our Sauiour did make ſhewe vnto
Gen. 32, 28 her. In a worde, this is that wreſtling of the *Patriarch*, in which hee behaued himſelfe ſo valiantly, that he bore away the glorious title, and renowned name of *Iſrael*, in token of his victorious & triumphall Conqueſt. But this doth maiſter but his perſon onely. The Saints and Martyrs by their paines and ſufferances, doe breake into his territories, & make their ſtation

station euen within his Confines. Himselfe beholdeth it, and cryeth out, *The Kingdome of heauen suffereth violence; and the violent take it away by force.* I will humble my selfe therefore before the Lord my God, and vnto him will I ingenuously confesse, how sinne and Sathan haue vtterly spoyled me of all spirituall graces and endowmentes, and that my conscience onely hath escapt their fury, to bring me tydings of the losse. With my misery will I excite his mercy, and awake his compassion with the vehemency of my owne passions. I will fasten on him by deuout and earnest supplications, and not let him goe, except hee blesse mee. With

Mat. 11, 12.

With patience wil I arme my selfe against all hardnesse & slight, both Death and Danger, to make my passage to the top of *Sion*, and through the streetes of his imperiall Citty, the New *Hierusalem*.

FINIS.

With patience wil I arme my
selfe against all hardnesse &
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